Record of Christian Work

East Northfield, Massachusetts.

VOL. 45. AUGUST, 1926. NO. 8.

Jehovah is my strength and song,
And he is become my salvation!

—*Exodus 15. 2.*

RELIGIOUS THOUGHT AND ACTIVITY.

A stranger from across the sea wrote to the New York Bible Society:

"On my way home I stopped in New York at the —— Hotel, and enjoyed immensely reading from **the Bible I found in my room.** I am writing to obtain a similar copy. I never had had the opportunity of reading the Bible before, and I certainly shall appreciate having a copy of my own."

Figures presented to the General Conference of the **Methodist Episcopal Church, South,** reveal the fact that this church has 2,602,217 members; that during the last quadrennium they made a gain of 482 traveling preachers, 356 local preachers and 249,466 members. There was also an increase of 202,656 in Sunday school enrolment, and 70,560 in membership of Epworth Leagues.

Quakers have entered upon a campaign to secure funds with which to maintain some Japanese students whom Quakers desire to invite to come to America and study in advanced institutions of learning. Those to be selected are Japanese of mature ages, but yet students. Quakers plan also to select some Americans of about the same grade as the Japanese described, and maintain them for various periods in Japan.

The American Friends Service Committee announces that funds are being given for the purpose of this **exchange of students,** and the plan can be started this autumn.

Southern Baptist churches received on baptism a total of 224,191 persons during 1925, and added $24,172,151.65 to the value of their local church property. The gain in value of local church property far surpasses any previous year's record, while the number of baptisms is the highest on record with one exception.

Other net gains for the year include an increase of 283 ordained ministers, 74,799 church members, 190 Sunday schools and 154,875 Sunday school pupils, 1193 young people's unions, 1192 woman's missionary union organizations, $240,105.37 in woman's missionary union contributions, 647 church houses, 100 pastors' homes, $3,275,113.42 in contributions to local church expenses, and $1,677,395.70 in total contributions to all objects.

Rev. John Callahan, chaplain of the Tombs, New York, speaking out of his experience as a prison chaplain, recently said:

"Thank God, **the day of miracles** has not passed! They are still being performed. To those who doubt it, I say, Come around to the Bowery with me some day and see for yourself! Men who were spiritually dead are being revived. One hears them say, 'Jesus resurrected me. I am a new man. I have been brought back to life.'

"Think how many men are alive today who would have been dead if it had not been for the Eighteenth Amendment! When I think of the men who used to be in the bread line I know that the passing of the corner saloon has been the salvation of thousands of men, and the resurrection of their homes. Old King Alcohol has slain his billions. But the old king isn't dead. You and I know that. He is like the Kaiser; he has

abdicated his throne, but he wants to get it back again. America, thank God, never retreats. Once she has taken a step in the right direction, she will not retrace it."

The value of the work done by the **American Sunday School Union** can be estimated from the summary of 20 years of service rendered by Mr. Joseph E. Kirkwood of Reynoldsville, Pa.:

Union Sunday schools organized	102
Teachers and scholars in schools	5000
S. S. addressed or aided	2500
Addresses given	2402
Visits to homes	7387
Professed conversions	658
Bibles and Testaments distributed	5123
Libraries established	11
Pamphlets and tracts given	10,000
Churches result of S. S.	7
Ministers from these schools	6
Miles traveled in the work	125,000

In the villages of the United States there are more clergymen than professional men of any other class, according to a report just issued by the Institute of Social and Religious Research, New York City.

Given access to previously unpublished census data for 177 agricultural villages selected to be as representative as possible for the entire United States, Dr. C. Luther Fry made an interpretative study of this material as a part, complete in itself, of the Institute's comprehensive survey of American agricultural villages.

There are 776 clergymen living in the 177 villages, or an average of more than four to each village. The variations from the average are marked: one small far-Western village has no ministers, while a large Southern center has 15.

The high proportion of ministers living in villages is explained, at least in part, by the fact that village ministers serve not only village populations, but those of the open country. Data were obtained for 609 of the 648 white Protestant churches in 140 villages surveyed, and for 57 Protestant Negro churches in the South. They show that 27,297 of the 76,515 members of the white Protestant churches in villages, 36 per cent, live in the open country. Fifty-two Negro churches have 1318 open-country members in a total membership of 4008. In other words, one-third of the church members that belong to village churches come from the open country.

The Ukrainian Evangelical Alliance, an organization of the Ukrainian Protestant congregations on the American continent, appeals for help for a religious movement which started among the Ukrainians in Europe two years ago, and which is assuming the dimensions of a second Reformation.

This religious movement is quite general among the Ukrainians of Europe, it is said. It has made itself felt in the Ukraine proper, a semi-independent state of the Soviet Federation, in Ruthenia, a province of Czechoslovakia largely inhabited by Ukrainians, and among the Ukrainian refugees, exiles and students who are congregated in large numbers in such centers as Prague and Paris. But the movement has been especially significant in Galicia and Volhynia, provinces of Poland populated by Ukrainians.

"We Ukrainian Protestants in America, although we are but a small group of immigrants, are doing our best to help our fellow countrymen in Europe. We have contributed money. We have sent missionaries from among our number. We have sent Bibles and hymn books by the thousands. We are in constant touch with our brethren over seas, and by our prayers and words of advice and encouragement are endeavoring to sustain them in the midst of the arduous labors to which God has called them. But this movement has reached such proportions that our meager resources are insufficient to meet the needs.

"For this reason the Ukrainian Evangelical Alliance approaches all American and Canadian Protestant churches with a most urgent appeal for help. We are fearful that unless our brethren of the Anglo-Saxon world come to our aid this opportunity for the evangelization of a great European nation will be lost. We believe that the great Anglo-Saxon world will hear the call for help which comes to us from across the seas, and will hasten to our assistance to the end that this movement may not die out for lack of proper leadership, but may rather grow to such proportions that history will call it the New Reformation."

Chicago Presbyterians have launched a movement to finance the great mission

work of Dr. Sam Higginbottom in India by organizing the **Sam Higginbottom Allahabad Association.** It is proposed to make it national in scope, with local chapters in many of the smaller cities and smaller chapters in various churches. It is to be distinctly an organization of laymen and women. Membership will be conditioned on payment of an annual fee of at least one dollar.

Dr. Higginbottom has developed a vast work in India through his "Gospel of the Plow." He has improved the condition of the agricultural people by introducing American blooded cattle, fowls and other live stock.

The burden on the Presbyterian Board of Foreign Missions has induced the Chicagoans to take steps to finance Sam Higginbottom's work independently, and an appeal will be made to the laity of the denomination to take up as its particular field the great economic and spiritual empire building which Dr. Higginbottom has been fostering. His overhead for the current year is $35,000. This includes eight American teachers, Indian teachers, agricultural experiment work, etc. His farm pays its own expenses. It was poor land, but is being built up in fertility.

Sam benefits the people by establishing improved farm methods, pure and better seed, studies in crop rotation, control of crop pests, etc. These improved conditions among converts to Christianity have started a new era among the depressed classes of India.

A Prize Hymn.

Last year the "Homiletic Review" offered a series of prizes for new hymns, hymns that might be somewhat more nearly in line with present-day theology and that would be a real contribution to modern hymnology. The "Homiletic Review" now wishes to secure new musical settings for the three winning compositions, and offers three prizes for the best original settings for these hymns. The contest will close September 30th, 1926, and all compositions should be mailed in care of Musical Contest Editor, "Homiletic Review," 354 Fourth Avenue, New York City, from whom copies of the hymns may be obtained.

The hymn that won first prize was sent in by Prof. Henry Hallam Tweedy of Yale Divinity School, as follows:

> God of our life, there are days when the burdens we carry chafe our shoulders and weigh us down; when the road seems dreary and endless, the skies grey and threatening; when our lives have no music in them, and our hearts are lonely, and our souls have lost their courage! Flood the path with light, we beseech thee; turn our eyes to where the skies are full of promise; tune our hearts to brave music; give us the sense of comradeship with heroes and saints of every age; and so quicken our spirits that we may be able to encourage the souls of all who journey with us on the road of life, to thy honor and glory! Amen.

A Hymn of Prayer.

O gracious Father of mankind,
  Our spirits' unseen friend,
Lord of the skies, our hearts' dear guest,
  To thee our prayers ascend!
Thou dost not wait till human speech
  Thy gifts divine implore:
Our dreams, our aims, our work, our lives
  Are prayers thou lovest more.

Thou hearest these,—the good and ill,—
  Deep buried in each breast:
The secret thought, the hidden plan,
  Wrought out or unexpressed.
O cleanse our prayers from human dross!
  Attune our lives to thee,
Until we labor for those gifts
  We ask on bended knee!

Our best is but thyself in us,
  Our highest thought thy will;
To hear thy voice we need but love,
  To listen, and be still.
We would not bend thy will to ours,
  But blend our wills with thine;
Not beat with cries on heaven's doors,
  But live thy life divine.

Thou seekest us in love and truth
  More than our minds seek thee;
Through open gates thy power flows in
  Like flood-tides from the sea.
No more we seek thee from afar,
  Nor ask thee for a sign,
Content to pray in life and love
  And toil, till all are thine!

PERSONALIA.

A cablegram has been received from Mr. Percy B. Last of Elizabethville, Congo Belge, as follows:

"Crawford died third June."

We assume with deep regret that this refers to **Dan Crawford,** who has been so well known to RECORD readers since his first visit to America some 14 years ago. But we await verification.

Captain George Fried, hero of the steamship Roosevelt, who demonstrated his courage, steadiness and skill by rescuing the crew of the British ship Antinoe in the midst of a terrific storm last winter, recently spoke at a church service in New York City. Among other things he said:

"As a boy I attended a Methodist Sunday school in Worcester, Mass., and joined the church as a young fellow. The religious training there secured influenced me through thirty years upon the sea. For fifteen years I have never retired without saying my prayers sincerely and earnestly. I attend the services on board the ship every Sunday, and when no one else is there to do it I conduct those services. Goodness is essential to every Christian, but that is not sufficient. People need the stimulus and nourishment which come from public worship. I have been conscious of uplift and strength from these services regularly attended. In the long hours of the rescue work I prayed constantly, and am sure that God answered my prayers, and gave me endurance and wisdom to meet successfully the crucial test which came in those difficult hours. Young people can ill afford to neglect religion and the worship of God. I know that there is something in it."

A recent issue of the "Commonweal,"—a Roman Catholic weekly of great literary merit and exclusive bias, contained these paragraphs by a Slovakian writer regarding President Masaryk:

"In religion **Masaryk** differed greatly from that of his fellow man. His conception of a true religion was somewhat paradoxical in itself. Shortly after he had entered the University of Prague he became a slightly overdrawn Hussite saint, but he had never followed the real tenets of Hussitism. Though born a Catholic, he has spent a great deal of his life in fighting Christianity. His name became anathema not only with the church of his fathers, but with the churches in general.

"It may be somewhat of a surprise to those that wished to call themselves Masaryk's followers who are still preaching the ideals which he himself has long discarded, to know that his adversative feeling toward the Catholic church has long been subdued. As evidence of this it was only recently that Mr. Masaryk made a gift of 100,000 crowns toward the completion of the Prague Cathedral that the Catholics started to build centuries ago, and which is expected to be finished in time for the celebration of Saint Wenceslaus Day in 1929, which will mark the 1000th anniversary of the martyrdom of Saint Wenceslaus. Old age and the death of Masaryk's wife are said to be responsible for this change of attitude. 'I have fully realized,' said Mr. Masaryk to a recent interviewer, 'that the development of the world is declining from Protestantism and is inclining to Catholicism. It is no use trying to hide this fact from oneself. I have been studying Catholicism for some time now, and all my studies have revealed it.'"

OTHER LANDS.

Plans are under way to celebrate the **1300th anniversary of the founding of York Minster,** England, in July of next year. Pamphlets dealing with various aspects of the history of the Minster are being prepared by eminent authorities.

Recent immigration figures show that **a hundred thousand Jewish settlers** entered Palestine from 1919 to 1925. These were mostly European Jews, but the money to establish towns and colonies, roads and industries, schools and other factors in community life, has come mostly from American Jewry.

The 225th anniversary of the founding of the **Society for the Propagation of the Gospel in Foreign Parts** has been celebrated in the Anglican church this year. Bishop Brent preached an anniversary sermon in Westminster Abbey on April 21 last.

The first aim and work of the society was to establish the church in the American colonies. The care and instruction of Eng-

4990

Assyrian School under American Missionaries in Mosul. (Page 571.)

lish settlers came first, but the conversion of Indians and Negroes was also undertaken. Now the society is worldwide in its activities.

A general scouring with vacuum cleaners and electrical scrubbers of **Westminster Abbey's interior** has revealed marvelous decorations in gold and beautiful bright colors on wall and pillars which had for centuries been concealed under a cover of smoke and dust. Wall paintings dating back to 1300 have been uncovered, and pillars which were supposed to be ordinary stone, blackened by grime, have proved to be fine red and white marble. A varnish believed to have been applied under the instructions of Sir Christopher Wren, to preserve the colors of this work, undoubtedly served its purpose, but it also held the dust and smoke.

Under the direction of E. W. Tristram, of the Royal College of Art, every foot of the wall and ceiling in the great abbey is to be restored as nearly as possible to its original state. It will take approximately twenty years.

Methodists in Germany are celebrating the fact that seventy-five years ago the first missionary from America of the Methodist Episcopal Church upon the continent of Europe preached in the Merchants' Guild Hall of Bremen in the presence of 400 people. He was the Rev. L. S. Jakoby, formerly a presiding elder of the Illinois Conference. He was sent to Germany by the Methodist Missionary Society at the request of German Methodists in the United States. This was the beginning of the Methodist movement which has spread over Germany and out into many of the other countries of that continent.

At first Bremen and Hamburg were the only cities that gave the Methodist pastors a welcome. In Prussia, Saxony, Wuertemberg, Hesse and other principalities the first small congregations had to battle for their privileges with the state church clergy and with the government authorities. Many pastors and members were thrown into prison. Lectures and services were in many cases forbidden. Gradually, however, in practically all of the German governments the Methodist groups were granted the right of holding public services, and their numbers grew rapidly.

Then the German pastors crossed the frontiers and laid the foundations of

Methodism in Switzerland, in Austria, in Hungary, in Jugo-Slavia, in Poland, in the Baltic States, and in Russia.

Today there are in Germany ten annual conferences of the Methodist Episcopal Church. There are 56,867 church members, 313 preachers, 262 circuits, 1026 preaching stations, 923 Sunday schools, 59,569 Sunday school children, 386 church buildings, 850 deaconesses, and 75 institutional buildings.

"They Went Everywhere, Preaching the Word."

ERNEST H. TRENCHARD, MADRID.

I have just returned from an interesting and rather notable time in a new district which has been opened to the gospel in this way. A native of the village, Juan Antonio Gabriel by name, emigrated to America, and in New York was converted and baptized, becoming a member of a Spanish Baptist church there. Last year he was compelled to return to Spain on account of his wife's health, and was fired with the desire to spread the good news among his fellow villagers.

His preaching was so popular that the meetings expanded to the street below his house, thus giving the priest his opportunity of denouncing him to the authorities. The believer's own brother is the alcalde of the village, and sympathizes with the gospel, so little could be done there, but the case was brought before the judge of a neighboring town, a bitter Roman Catholic, who desired his condemnation. His desire was thwarted by the villagers themselves, who with one consent refused to give evidence against the accused, so there was nothing for it but to dismiss the case.

This came to our ears through Juan Antonio's nephew, who lives in Madrid and is a member of my English class. This nephew invited me to spend Christmas with him in the village, and feeling that the door was opened by the Lord, I went.

After supper the friends and relatives who had dropped in listened with great attention and interest to the Word, and thoroughly enjoyed the singing of the hymns, the alcalde also being present. A neighbor had offered a room, which would hold about 100 people, so we hoped to have had a crowning closing meeting there on the Saturday, but the alcalde had become alarmed by the frantic efforts of the priest to stir up the authorities, and forbade the meeting, though he gave permission to have a smaller one in the house of our brother, where I spoke to about thirty adults, in spite of the fact that scarcely any had been invited. The hearing for the gospel in this village is remarkable, all but a tiny handful desiring to listen to the Word.

The next morning I set out on a donkey, lent by one of the friends, and accompanied by Juan Antonio, hoping to reach Béfar and spend a time with the little group of believers there before returning to Madrid, but some miles from the village we had to pass the barracks of the Civil Guards, and to our surprise we were ordered to stop and await the arrival of the sergeant in charge of the post. This waiting, during which we were kept under close observation, lasted until nearly nightfall, when the sergeant arrived, questioned me as to my business in that district, subjected my papers to a close scrutiny, and while kindly telling me that he was not going to arrest me that time, warned me that he should do so if I continued preaching in that district. These he said, were his orders from the authorities. —"Echoes of Service."

The United Church of Canada.

We have now been working together for a year under the new conditions, and it is astonishing how smoothly everything has proceeded. Of course, there have been difficulties, but a splendid spirit of sacrifice, of conciliation, and of concession has enabled the United Church to surmount all obstacles.

A wonderful spirit of generosity has swept over the people. They have given almost four million dollars this year for the general funds of the church, in addition to meeting all local church claims. This is much more than the total given by the three churches when separated, and before the Presbyterian church lost one-third of its wealthier members.

There is a spirit of enthusiasm and hope abroad. Some see further unions ahead, but I do not feel justified in prophesying. It is felt that a new day has dawned in the religious life of Canada.

The three uniting churches feel that in the step they have taken they are true to

the great spiritual law of life. We must die to live. While we all surrender some things dear to us,—old sentiments, old associations, old institutions,—offering them on the altar of greater service, we are persuaded that we carry with us all that is vital, and that we shall enter into a new and larger life. And into the new era we believe we can carry with us the assurance which has sustained all the great apostles of the Christian faith: "The best of all is, God is with us!"—Principal James Smyth.

Methodist Union in England.

The movement for merging the Wesleyans, Primitives and United Methodist churches in England is making substantial progress. The Conferences of 1926 are expected to carry matters forward still farther. The wise and prudent men at the head of the movement in the several groups are rushing nothing, and have taken time to iron out the wrinkles as soon as they were encountered.

One of the latest moves is of unusual interest to Methodists everywhere, as it concerns the Doctrinal Statement which is at the very heart of the action. This has now been amended, and was adopted (130 to 6) by the joint committee of the three churches. As it will be submitted to the Conferences it reads:

"The Methodist church claims and cherishes its place in the holy catholic church, which is the body of Christ. It rejoices in the inheritance of the apostolic faith, and loyally accepts the fundamental principles of the historic creeds and of the Protestant Reformation. It ever remembers that in the providence of God Methodism was raised up to spread scriptural holiness through the land by the proclamation of the evangelical faith, and declares its unfaltering resolve to be true to its divinely appointed mission.

"The doctrines of the evangelical faith which Methodism has held from the beginning, and still holds, are based upon the divine revelation recorded in the Holy Scriptures. The Methodist church acknowledges this revelation as the supreme rule of faith and practice. These evangelical doctrines, to which the preachers of the Methodist church, ministerial and lay, are pledged, are contained in Wesley's 'Notes on the New Testament' and the first four volumes of his 'Sermons.'

"The 'Notes on the New Testament' and the 'Forty-four Sermons' are not intended to impose a system of formal or speculative theology on Methodist preachers, but to set up standards of preaching and belief which should secure loyalty to the fundamental truths of the gospel of redemption, and ensure the continued witness of the church to the realities of the Christian experience of salvation."

ARCHEOLOGICAL NOTES.

Within the first decade of this century excavations were begun in Palestine at Gezer, Ta'anach, Jericho, Samaria, and Tel-el-Mutesellim, which is probably the ancient Megiddo, from which the later name Armageddon arose. These sites are but **the more important scenes of excavation in Palestine** during the opening years of this century.

The areas occupied by some of these cities may be a matter of some interest. Gezer, at its maximum extent, covered about 22½ acres, or, roughly speaking, four Chicago blocks. Ta'anach was but 370 yards long by 175 yards wide, comprising an area of approximately 12 acres, or two Chicago blocks. Jericho was but 366 yards in length by 166 yards in width. That is to say, the mighty fortress of Jericho, for the overthrow of which such extraordinary measures were necessary, could be set down bodily within the limits of two Chicago blocks, with room to spare for parks and playgrounds. Tel-el-Mutesellim or Megiddo, the age-long battleground of the world, covered only about 12 acres, or a little more than two Chicago blocks.

Such figures as these enable us to understand how Sennacherib could record himself as having conquered "forty-six strong walled cities, and villages round about them without number" in his campaign against Judah.—Prof. J. M. Powis Smith in "Journal of Religion."

Finding a City of Joshua's Day.

Bible students throughout the world will be stirred by the following cablegram, received exclusively by the "Sunday School Times" from its archeological editor, Dr.

Melvin Grove Kyle, in Palestine. In co-operation with the American School of Archeological Research at Jerusalem, the present expedition set out to excavate Tell Mirsim, near Hebron, identified in 1924 as the site of Kirjath-sepher by Dr. Albright, director of the American School at Jerusalem.

Kirjath-sepher has been undisturbed since Nebuchadnezzar destroyed it 2500 years ago. But 800 years earlier than that, about 1400 B. C., it was a flourishing city as Joshua led the Children of Israel into Canaan and commenced the conquest of that land. The taking of Kirjath-sepher is recorded in Joshua 15.

This is the cablegram from Dr. Kyle:

"Joshua 15. 13-19 confirmed. Field and springs found. Kirjath-sepher fully identified. Remarkable finds far exceeding expectations. Walls originally 35 to 40 feet high. Great complicated gateway showing five periods of building, three Canaanite, two Israelite. Gruesome layers of ashes show city burned three times: by unknown about 1700 B. C., by Othniel at conquest, and by Nebuchadnezzar. Evidences of terrific fighting. Mysterious and unique system of shrines in rooms, probably a Canaanite temple. Remarkable plumbing system."

It remains to be seen whether actual tablets of the Pentateuch, brought to Kirjath-sepher ("Booktown") by the Israelites, may yet be found.

BY WAY OF SUGGESTION.

I believe that the **secret of success** in our work of rescue is to love those whom we seek to save, just as they are, without waiting until we find something lovable in them. What would have become of us had Christ not loved us?—"Mathilde Wrede of Finland, Friend of Prisoners."

The best service we can give the needy and unfortunate is to help them in such a way that their self-respect, their ability to help themselves, shall not be injured, but augmented. Nobody is necessarily out merely because he is down. But, being down, nobody gets up again without honest effort of his own. The best help that benevolence and philanthropy can give is that which induces everybody to help himself. —President Calvin Coolidge.

I sometimes think that a verse in one of the Psalms carries **the whole pith of homiletics,**—"While I was musing the fire burned: then spake I with my tongue." Patient meditation, resulting in kindled emotion and flashing up of truth into warmth and light, and then—and not till then,—the rush of speech "moved by the Holy Ghost," —these are the processes which will make sermons live things with hands and feet, as Luther's were said to be.—Dr. Alexander Maclaren.

At St. Rose's Orphan Asylum, Milwaukee, operated by the Sisters of Charity, **the adolescent girl** is no longer placed out at domestic service. Instead, the girl who can measure up to requirements is sent to high school.

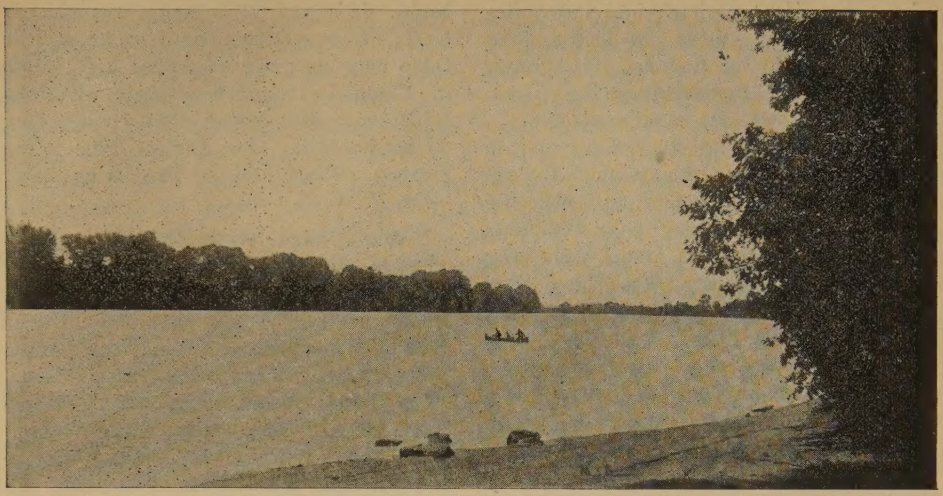
Each receives from the institution a weekly allowance of $1.50. This she may spend as she likes. In practice she soon learns that if the money is spent on sodas and candy it is necessary to go without certain extra articles of clothing with which the other girls provide themselves, or it is necessary to walk to school while the more thrifty girl rides on the street car.

Fifteen of the staff at the Christian Orphans' Home, St. Louis, Missouri, are **mothers whose children also live at the institution.** The superintendent insists that these women have as much time as possible with their own children.

In the dining hall the sons and daughters of these women sit at the tables with their mothers. For one hour after supper a large, well furnished living room is set apart for the use of these women and their children. The schedule of the Home is so arranged that at this time each mother has a substitute who looks after her duties. The superintendent considers it quite irregular when one of these women fails to spend the mother's hour with her children.

House-Cleaning Time in Church.

It is our custom to call attention about this time of year to an important matter. Every church building in our denomination ought to be renovated and thoroughly cleaned during the summer. In just a few



A stretch of the Connecticut River at Northfield, showing sandy bathing beach and boat landing.

of these churches sexton help is sufficient for this task, but in most of our churches the women should lend their assistance and their oversight. It can be made a great holiday. A special day ought to be appointed, and the women of the church should meet with scrubbing brushes and pails of hot water. The whole church building from top to bottom should be gone over, old papers and broken chairs should be burnt up, and all accumulated trash should be removed. Many hands make light work, and many who cannot otherwise help will be glad of this opportunity.

It has been our observation that we neglect our churches even when we live in beautiful homes. We have been in many a pulpit, and have noticed dust and papers in the shelves of the reading desk which have not been removed for years. On one occasion we heard of a visiting minister, who, finding a notice of a funeral in the Bible, read it aloud with deep feeling. To his consternation he learned afterwards that the woman had been buried for over a year.

It is characteristic of churches that their yards and fences are not always the best in the community. They ought to be, and just a little care will make and keep them so.

Remember, what is everybody's business is nobody's business! We hope that the presidents of thousands of Women's Aid Societies will bring this paragraph to the attention of their fellow workers next Sunday.—"Watchman-Examiner."

CURRENT THOUGHT.

On the end of the cement walk that leads to my church in Corwin, Kansas, one will notice, if rightly directed, the imprint of two baby feet with the toes pointed toward the church. It is said that some fourteen years ago when the walk was being laid, a mother set her barefoot baby boy on the smooth surface of the walk. Now the tracks may be seen as plainly as if made but yesterday. **She started her boy right.** Now that she is dead and gone the boy's heart has taken a set just like the cement walk. Mother, see that your boy is at least headed in the right direction!—Rev. Samuel I. Ward.

To be sure, there are difficulties. We know that these difficulties are keeping men away from any organized form of Christianity. We know that sometimes these are the very men we most need in the churches. We do not believe, however, that they are to be won by emptying discipleship of all doctrinal requirements; there are too many already of vague faith and vague practice. I, for one, have no doubt whatever in my own mind that the chief cause of the laxity

of modern life runs back into **indefiniteness of belief.** If there can be found no real authority in the teaching of Christ, it will have less hold on men than it has now, —and God knows that is little enough.

Coming to belief myself, I want to pass on my faith as an inheritance which the experience of Christ's power in those who believe is continually making more credible.

Most men cannot live in the right way without the moral incentive that comes from real faith. We reach our faith by centering all in acceptance of the Lord who came down from heaven. And we still hold fast because we feel as Peter, "To whom else could we go? Thou hast the words of eternal life, and we believe and are sure." —Bishop Charles Fiske.

I have been in eighty-five per cent of all the counties in this country, and I can tell you the people have the idea that their capital city belongs to them, and not to the proprietors of moving theaters and baseball parks. The Christian people of this country demand protection of their right to one day of quiet to carry on their forms of worship. They demand protection against people who have no regard for decency or the laws of God or man. . . . . Go from the pineries of Michigan to the cedar keys of Florida, and from Rocky Maine to San Francisco, and you'll find that wherever **the sabbath** is loosest and freest the prisons are the fullest!—Rev. Sam Small.

He who can see the essential thing in the long and involved argument, and, seizing it, fling it into one unforgettable phrase, is a master of the kind of language which kindles deeds. As was said concerning Martin Luther, his words may be more decisive than battles.

The Bible is a treasury of phrases of that kind. Of all books it is the least argumentative. That is probably why it is the most quoted of all books. Few can follow an involved argument, fewer still can recapitulate it, but the phrases of the Bible are like barbed arrows, like burrs that cling to the clothing as one passes through the grass, like nails upon which pictures are hung. Someone once said that if the Bible were lost it could be recovered by collecting the quotations from it embodied in other books. It is perfectly amazing how often in books or in speeches one who knows the Bible may recognize quotations lifted from it. Countless thousands of people quote the Bible every day, though often enough they do not know it. Our English Bible is the greatest wellspring of our English language. —Dr. F. W. Norwood.

Two African chiefs came to James Chalmers, the missionary, and said:

"We want Christian teachers: will you send them?"

Chalmers had no one to send, and he said: "I have no one. I cannot send anyone."

Two years passed away, and those two chiefs came to him again. Chalmers himself happened to be at liberty, and he traveled over the intervening country, and arrived on a Sunday morning. To his surprise he saw the whole tribe on their knees in perfect silence.

Chalmers said to one of the chiefs: "What are you doing?"

He said: "We are praying."

"But," Chalmers said, "you are not saying anything."

"White man," the chief answered, "we do not know what to say! For two years every Sunday morning we have met here, and for four hours we have been on our knees, and we have been praying like that, but we do not know what to say."

When birds are migrating in flocks to other lands, and the instinct is strong upon them,—if you catch one and imprison it in a cage it will beat its breast against the bars, and fall panting back: but let the migratory season pass, and you may open the cage, and it will not fly away. The tug on the little heart is gone. For a soul, for a nation, even for a world, there comes a time when the tug of the Holy Ghost at the heart may pass forever—**if they know not the hour of their visitation!**—Pastor D. M. Panton.

When a church seeks a pastor
They often want
The strength of an eagle,
The grace of a swan,
The gentleness of a dove,
The friendliness of a sparrow,
And the night hours of an owl,
And when they catch that bird
They expect him to live
On the food of a canary.

THE MISSION FIELD: AT HOME AND ABROAD.

Chung, my evangelist, has been out to the country with me, where we held Sunday school and had some revival meetings. We held up some **picture cards** saying, "Bring a new pupil this afternoon and get a card!" The room that afternoon was packed to the door.

These bright little cards are called flowers, and they certainly attract the people, even the grown-ups. There is so little brightness in their lives. So please save the bright colored Sunday school and other picture cards, and send them out for this work!—Dr. R. M. Wilson, Kwangju, Chosen, Asia.

When I was a boy working for the missionaries, I used to see a small bottle on the table in the bedroom. The bottle had a small rubber bulb on the top (an atomizer), and I wondered much what was in that bottle. One day I pressed the bulb, and to my surprise something like water was sprayed all over the room, and I heard a very nice odor (natives hear smells).

Just then Mrs. Missionary came into the room. She knew at once that I had been meddling, because there was no way that I could hide the fragrance of that perfume.

So with **the sweet savor of Christ!** If you have it it cannot be hid, and others are sure to know about it.—From a native African preacher's address.

Dr. R. A. Hume, who has recently sailed from India after 51 years of missionary service,—he was born in India 80 years ago,—relates that in a personal conversation with the late Mr. Gokhale, not long before this eminent Indian statesman passed away, expressing his profound regard for Jesus Christ, he felt it necessary to observe, in view of the life of some Europeans in India:

"But **your Lord Jesus Christ is hopelessly handicapped** by his connection with the West."

To which Dr. Hume remarked: "For nineteen centuries the Lord Jesus Christ has been 'handicapped by his connection' with all his followers, but 'hopelessly' never! For Jesus began his work in the world with a discouraged handful, and yet you yourself revere him as the acknowledged leader of the world."

In our Okubo United Brethren Church, Tokyo, there is an interesting family by the name of Omuro.

The grandmother became a Christian away back in the early days of Japan's Restoration. For a long time she prayed for the conversion of her son. He seemed indifferent, and no change came until he married, when he and an earnest Christian young woman became husband and wife. She was a member of our Okubo church.

After the wedding she did everything in her power to help her husband become a good Christian man. He was a clerk in the Tokyo Gas Company office. During the winter months she got up early, about four-thirty, to prepare his breakfast and to have a time for morning prayer before his going out to work. At first he refused to be present, then reluctantly consented, and later gladly attended the family service. He was baptized in 1920. His wife had won him at last. "Since then they have been **a model Christian family** in our Okubo church," writes the pastor, Rev. B. Yanagita.—"Evangel."

"The supreme and controlling aim of foreign missions is to make the Lord Jesus Christ known to all men as their divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian churches which shall be self-propagating, self-supporting, and self-governing; to coöperate, so long as necessary, with these churches in the evangelizing of their countrymen and in bringing to bear on all human life the spirit and principles of Christ." So reads the first paragraph of the Manual of the Presbyterian Board of Foreign Missions.

The Manual also states that "the Board deems all methods and forms of missionary service legitimate in so far as they contribute to the realization of this aim."

Since the organization of the Presbyterian Board in 1837, the work has expanded and has become diversified in a multitude of unforeseen ways, but the controlling aim has remained the same. This aim is being carried out under varying conditions in 15 different countries and in a multiplicity of serviceable ways.

The swamps and jungles of the interior of Belgian Congo are being traversed by

modern auto roads and by numerous bridges, according to Dr. John M. Springer, missionary of the Methodist Episcopal Church in Elisabethville, Africa, who has just returned to New York on furlough after twenty years in the heart of Africa.

"Just before we left Africa, Mrs. Springer and I made a trip of inspection of the mission stations of interior Congo, covering much the same territory as we did on a trip eight years ago," says Dr. Springer. "At that time we waded in the swamps from day to day at a snail's pace. This time we rolled through the same swamps in luxury at twenty miles an hour in our Ford. We could have gone faster if it were not for the number of bridges. We covered a total distance of 750 miles by car; by the caravans of a few years ago that trip would have taken us three or four months.

"These splendid roads that are being built all over Katanga province, Belgian Congo, are enabling the missionaries to quadruple their work. It is also changing the nature of missionary work. There is no longer the necessity for the missionary to go personally from village to village preaching the gospel to the native tribes: their task now is to train native evangelists and pastor-teachers, and to supervise their work. Everywhere the missionary goes there is a cry for more teachers to instruct those who are interested in Christianity."

"Foreign Slave."

Such was the mark recently tattooed on the face of a servant of Christ by an infuriated rabble at Kweilin in the Kwangsi province of China. Following upon a Socialistic demonstration, an attack was made on a body of mission workers and converts, and one man, a scholar who resented the indignities visited upon Christians in general, was afterward singled out for still more violent treatment. As reported in the newspapers, amid hoots and jeers he was led to the city square, bound, and as if to show that only those who follow native superstitions could be true Chinamen, he was marked with the words, "Foreign Slave."

And was it not grandly true that in faith and hope the man sustained relations that were foreign to the thought and feeling of his persecutors? Had he not a citizenship that was heavenly? Again, could he not, with Paul, Peter, and others, declare himself a bond-servant of Jesus Christ,—a willing slave of our Lord?

These facts, accepted by the afflicted confessor, were in no sense altered by the brutal conduct of the hooligan crowd, whose mark upon the scholar's flesh spoke truer than they knew. As is well known, in the days of old Rome victims of imperial conquest were branded. In the Apocalypse we read of servants of God being "sealed upon their foreheads," and elsewhere of the faithful who in due time shall "see the face of the Lamb," we read that "his name shall be on their forehead." Truly blessed inscription! To the poor Chinaman, of whose bitter experience we have just learned, it has been given to anticipate a right glorious outlook in a way unknown to most; and doubtless with a variation in point of detail he has fellowship with the apostle of whom we read that he "bore branded on his body marks of the Lord Jesus."

In the recent case the branding was done by men who in demonic rage cried: "Destroy the Christian church!" They knew not that against that church "the gates of hell will not prevail."—"Christian."

Annual Conference of Missionaries of the American Baptist F. M. Society at Swatow, China.

The Christian world was more or less startled last summer to hear of a movement in South China characterized by the "Literary Digest" as a "religious Runnymede," which was one of the results of the anti-foreign sentiment sweeping over the country. This was a movement of Chinese Baptists in the Swatow field, Eastern Kwangtung, for autonomy and independence.

Recently the first annual conference of the Baptist missionaries in this field since the new order was held at Swatow. First of all, they availed themselves of this, their first opportunity, to frame a fraternal message to the Ling Tong Baptist Council. In this was expressed the genuine satisfaction they feel that the Chinese desire to assume full responsibility for the development of local church life and the united activities of the five church Associations making up the Chinese Convention. While this involves financial responsibility, which the churches are not yet able to meet to any great extent

because of economic conditions resultant on the local wars for years past, yet the ideal is to be constantly striven for as one evidence of spiritual life. But above all, the spiritual character of the movement is the vital thing. So the leaders are urged in the words of Paul to Timothy to magnify the spiritual message, and the spiritual resources we have in Christ, and the work of the Holy Spirit.

On the other hand, the missionaries express their desire for full coöperation with the Chinese, and their willingness to give up any office or position now held by them to qualified Chinese workers, and to help and sacrifice in any way to assure the success of the new movement, which indeed has been the ideal before them from the beginning of the mission.

Appropriations from the home board are to be apportioned by the Chinese executive committee and the reference committee of the mission, and all the Chinese committees have missionaries as their advisors.

Despite the anti-Christian agitation which has been going on in this locality for nearly a year, the evangelistic opportunity in most of the inland places is excellent. There have continued to be baptisms at different stations at frequent intervals,—there were 13 at this compound last Sunday. Our most intelligent Christians express the opinion that great good will result from this opposition, first, because it is weeding out those who are not true Christians, and second, because it is stimulating the interest of many to investigate for themselves what Christianity really is.

Please ask the readers of your magazine to pray for the work and workers in this field!—Mrs. A. H. Page.

Nile Valley Evangelistic Campaign.

Whatever may be true of Mohammedans elsewhere, work among those in Egypt, at least in the parts where we have been, is growing no easier. Nor do we expect conditions to change for the better. "More fierce"—doubtless—"will grow the conflict as nears our Lord's return." Ours is to press on and give the Word, whatever may be the difficulties and however few the results that can be seen and measured.

There is no doubt whatever that if we would modify our message and omit or touch lightly on "the offence of the cross" we would not meet with such hostility. But that we cannot do, whatever the cost. Those to whom we speak may never have another opportunity to hear. Besides, one feels that one is given special protection when the whole gospel is being plainly and unreservedly proclaimed. We have repeatedly seen crowds of excited men, apparently ready to do us any kind of violence, simply kept powerless while the things naturally most hateful to them—the deity and atoning death of our Lord,—were being boldly preached to them.

Here and there, amidst the darkness and opposition, we find those who gladly receive the message. These give us much joy.

It is a great cause for rejoicing that young men are coming forward for the evangelization of their Mohammedan fellow countrymen, and at their own charges.

Two of our party this year have been Egyptian young men that have simply poured out their lives in carrying the gospel to the people.

Among others that give promise of great service is a certain assistant-stationmaster of the state railways in Upper Egypt. He and his wife were brought to the Lord, without any special human instrumentality, a few years ago, in a small town in the Delta. They have already been much used in helping others, the family of the stationmaster at the same place—close neighbors of theirs,—having been converted in turn through the wife. Being in a small wayside station, their opportunities for witness are naturally limited, and they desire to be set free from secular work and give all their time to evangelistic work in the villages. The husband is one of the most earnest souls that we have ever met. He is prepared to give up all their possessions and follow Christ wherever he would have him to be.

Join us in prayer for him, please! And also in prayer that many more of like spirit may be raised up to get out to these multitudes before it is forever too late! One can't emphasize too strongly that it is with them, the people of the country, that there lies any hope whatever of reaching the millions that have never heard. Prayer for our native brethren and sisters in these non-Christian lands may be one of the most im-

portant things that we can give ourselves to. So much depends on them.—Rev. W. L. McClenahan.

Higher Education in Korea.

The Japanese government has laid down regulations which vitally threaten the life of certain educational institutions in Korea. Every institution must have at least two-thirds of its faculty qualified according to government standards: for high schools, college graduates are required; for elementary, only those teachers are qualified who are graduates of a government high school, or one designated by the authorities as equivalent. The fact that only graduates of higher common schools or recognized schools are admitted to higher institutions of learning, or are qualified for government positions, has so impressed the minds of both pupils and parents that it is difficult to secure students for unrecognized schools.

Facing these requirements, the Educational Association of the Korea mission of the Presbyterian Church, South, says that the conservation of the work of thirty-three years of missionary effort requires a much higher type of education for the leadership of the Korean church, which has already become an autonomous organization. To preserve the church from error and guide its destiny aright; to meet the needs of the coming generation, which is so earnestly seeking a modern education, and to develop and train these youth for the future leadership of the church, make the immediate development of their educational institutions a matter of transcendent and urgent importance. Therefore it is recommended that all of their energies be centered on the supremely important work of securing government recognition for the Central Boys' School at Chungju, and the Central Girls' School at Kwangju. An emergency appropriation of $120,000 to enable the two central high schools to secure government recognition is asked for. Approval is also given to the proposal to have a joint Korean and missionary membership on boards of directors of mission educational institutions. "We also desire to further Korean coöperation in the general control and advancement of our whole school system."

A campaign is urged to impress upon the churches the value and need of Christian education, and to prepare appropriate literature for study and distribution.

The Fetish of Big Results.

One of our missionaries on the field has been ordered by the station where he works to take a vacation because he is in such imminent danger of a complete breakdown if he does not rest soon. One of our number is taking a hurried trip to the coast for relief from asthma brought on by overwork in a high altitude. One of our number has not had a vacation since coming to the field over a year and a half ago, and certainly shows it. One of our number is at present in a hospital bed, and has been for some time because of work in this altitude. Several of our number are so highly nervous that times of gloomy depression come all too often, and they and the work suffer.

As I see it, there are two main contributing causes.

The first and greatest cause is the climate. This is a high table land we are all working on. It is cool and pleasant, and we feel as though we are at home, and we work accordingly, while in reality this is the tropics, and in a climate which causes a high degree of nervousness. This cause we cannot eliminate.

The second is the fetish of seeking big results. We are highly organized. We have our specialties, our churches, our schools, our hospital, our native workers, our outstations, etc., and we must progress. If we had ten pupils last year, we must try for at least 15 this year. If we took care of 200 patients last year, we must take care of at least 300 this year. If we had 100 congregations to visit last year, we are falling behind if we do not have 150 to visit this year. If we were worked to the breaking point last year, we must work just as hard this year at least, and a little harder if possible. Cannot we get some other methods to work? We go at it as though there were just a few days more to work, and we must do as much as we can. We sing "Work, for the night is coming," and work harder. We get jumpy, irritable, cross, depressed, and impatient with others, maybe even with our fellow workers.

Christ, we say, is our example. Now if we were in Christ's place, with a known short three years to work (for I believe that

Assyrian Mission Alumni now in the United States.

he knew he would work only a few short years), with the knowledge that he was the son of God and was all powerful, and was up against the hardest work of all, the pioneer beginnings of a new religion, what would we do? Why, we would organize churches in all the outlying cities and towns, and would get a big central church in Jerusalem. We would need many native workers to oversee, and take the burden of their trouble. We would wish to train hundreds of men to take the leadership when we were gone. We would want lots of school pupils and hospital patients, even to over-crowding, so as to do all and more than we could, so as not to waste any time.

Christ went about doing good, not rushed about doing good. He often went into the uninhabited places and communed with God when he could have been taking care of one more pupil or organizing one more church. Instead of training hundreds, which he could easily have done, he only trained twelve.

Big business has gotten its hold on us, and it is hard to get away and look at our work from the distance where things are thrown on the screen in right proportion.

Can we get the Christ viewpoint? If we can, I believe we will live longer, happier, healthier, and do more good in his vineyard.—A. in "Guatemala News."

ASSYRIAN MISSION ALUMNI TO AID SCHOOL.

George Lamsa.

After weeks of hazardous journeys in zigzag caravans, over roads which only these highlanders could climb, and in fear of the wild Kurds, two Anglican missionaries arrived in a little mountain village in Kurdistan, not far from the Persian border, more than a quarter of a century ago. The village, which was once a big town, with a church built in the third century to accommodate 7000 people, now numbers only a hundred families.

When the missionaries appeared, for most of us it was the first sight of a European. We had heard a little about the foundation of the mission, but we hardly knew what "the mission" meant, and what school meant, as for most of the children school was a place of punishment. The mission-

aries had a hard problem to start schools in the little towns, as there was often only one man in a town who knew how to read.

The question was to get the consent of the parents to get their children to go to school. In a few days one of the Englishmen had a good idea, which was to promise that they would give two yards of red dyed cloth for every child who would attend the school for nine winter months. The next day the house where the missionaries were stopping was besieged by parents bringing children from two years of age up, not because they were interested in the school, but because of the cloth.

I attended this school for three months, with many other children, just to get this cloth, and then we got interested in reading, and we never stopped until we finished our education.

Only one who has gone through a difficult life, and whose success and happiness were begun by a mission, can appreciate the real meaning of missionary work.

Last year in Chicago there was organized a group of alumni of the Archbishop of Canterbury's Mission. Among them was a priest, a prominent eye specialist of Chicago, a successful Assyrian dentist, a Persian carpet importer, a deacon, and an instructor. They are hoping to organize other groups all over the country to further the cause of the Assyrian nation and to help in the reestablishment of the mission work. All these graduates know that without that mission education they would not be in this country, and they would never hold the positions they are holding today. It is extremely painful for them to think of thousands of other children who are refused by missionaries because of lack of funds.

After the war the Church of England found it impossible to carry on the mission at Mosul, and at the request of the archbishop of Canterbury it was taken over by the Protestant Episcopal church on behalf of the suffering remnant of this Assyrian race. The school, which once stood as a light in the darkness of Kurdistan, has been reopened, and two American missionaries are now there with a better program and, we hope, with better opportunities than the earlier missionaries had. The present school numbers from two to three hundred children, boys and girls, a hope for the future of this long persecuted race.—"Spirit of Missions."

WHICH WILL COME FIRST?

Rev. J. Kelly Unger,
Missionary to the Lepers in Korea.

Way down here, 60 miles from the nearest railroad, is a large stretch of land crowded with people. Most of them are ignorant and superstitious. The time is fast coming, however, when all of them will have seen enough of civilization to have started them thinking of something besides their own backyards. The situation is really a strange one. Most of the people have never seen a train, yet many of them have seen an automobile. There is a regular car line service from Soonchun to Kwangju, where the train now comes. To Americans this seems unusual, for all of us saw trains long before we saw automobiles. Now a car excites no curiosity here, but everybody longs to see a train. The car has come first.

The other day a government airplane flew over this isolated city. Thousands ran out to see it, and you would have thought the end of the world was at hand. The whole atmosphere resounded with shouts. These people had now seen an airplane, but not a train. Again the experience was turned around.

Civilization and all it brings shows itself when one goes down town. I never go out without seeing young men dressed in American clothes. More rapidly than you can realize they are taking to our styles. I bought some of Wrigley's spearmint gum down town the other day. Business is not behind. It is here.

The above notes bring me to the thought that since business and science and civilization are coming into this country at a most rapid rate, will Christianity do the same thing, or will it sit still and let other things come in first, which, when they are entrenched, will make the presenting of the gospel doubly hard? Which will come first? At the present writing the two are about even. We have a start here with the gospel, and so has civilization, but the program of civilization is far in advance of the evangelization program. We will lose out if we do not take on renewed vigor.

In this area which we are considering

there are thousands of lepers. They are a challenge to the Christian forces, which claim in their program the gospel for all men. Neither civilization nor Christianity has done anything for them. As in the past, so in the present they are outcasts. Even the man who is after money seems to abhor their money and their lot.

Which will come first? This time we are not asking whether civilization or Christianity will come first, for in the case of the lepers the question is whether anyone will come at all to their rescue. This time the question is which will come first, death or life? That's a question that thousands of lepers in our midst are asking. They are asking it of Christians, not of civilization. We are keeping them waiting, and for years to come they doubtless will wait, for we have the means to touch only a few. Business does not wait. It goes straight ahead. Christianity must learn this lesson. In the leper work there is no opposition. The field is open to us. All say, "Go ahead, and we shall not interfere!"

Science has said to the leper, "We will heal your sores," and has got busy and raised millions to do it. Christianity has said, "We will heal your souls," and has raised only thousands to do it.

One more thought. Science has raised millions for the lepers without praying over it. Christianity has raised only thousands after praying over it. What kind of praying is that? Pray it over and see if you cannot hear God pleading with you to "cleanse the lepers"!

We are here ready to lay our lives on the altar of sacrifice, ready to do our part. What will you do?

NEWSPAPER ADVERTISING IN JAPAN.

Letters received in answer to advertisements placed in daily papers in Japan from inquirers who want to know more about Christian truth, or have their difficulties cleared away, afford a good insight into the feelings and longings of those not yet identified with Christianity. Incidentally, their difficulties are about the same as inquirers face in Western lands. Rev. Clarence E. Norman, manager of the Fukuoka Shinsei Kwan, includes a number of excerpts in his last report. "I wish it were possible for you to read them with me in the original," he says. "They often lose flavor and earnestness in translation."

"Since Satan once had the sacred qualification equal to God before he fell, is there not any fear that God himself would fall also? And if not, by what is this negation confirmed? By Jesus Christ?

"And since Satan has fallen, God ought to give us some one in his place: is this Jesus Christ?

"Is Gautama (Buddha) also a beloved son of God? And was it the Holy Ghost that made him propagate Buddhism?"

"Is there anything to disprove the opinion that Jesus is nothing but an imaginary person, and that he never existed historically?

"God has created the universe, then by what and how has God been created?

"The modern scientists say that man is evolved from the amœba, not made by God, and they say this is an unchangeable theory of science. What do you think about it?"

"By whom and when were the Psalms and hymns composed?"

"When were the Old and New Testaments written?"

"May I repeat the same things in every prayer?"

"What is the proper posture of prayer?"

"Does God accept even our selfish prayers: for instance, 'Bless me and cure my disease,' 'Make my life happy,' 'Make my children good and clever'?"

"If those who wish to enter the kingdom of God must throw away what they have, what would be the idea of wealth and the various social problems which we have today?"

"'Forgive us our debts, as we also have forgiven our debtors.' If we all must pray like this, and if I were a merchant, I could not request my debtors to pay bills, could I?"

"Does repentance mean to confess concretely all that we think to be sins, committed in the past, and that we have now?"

"What will become of and where will unsaved persons go after their death?"

"Are we not Christians unless we are baptized, and are we not saved?"

"Having read Matthew and the 'Way to Faith' which you sent, I have found some points which seem not to be truths, and

therefore I cannot believe in Christ as Son of God. I am not satisfied with your letter, and I am sorry to know that there are many others who think as you do. Judging from your letter and the 'Way to Faith,' I say with your pardon that you and Mr. Kanamori (the famous evangelist) seem to have little knowledge of God. What is God? About this I shall write my opinion in a magazine or newspaper some day. When I can believe in Christ I shall apply for membership in your Library Club."

The total number of persons applying for free tracts during the calendar year was 3232. Of these 613 joined the Lending Library Club. "I am unable to give (without having the clerk to compute) the number of letters received and answered, the number of books lent, the number of persons who have visited the office to borrow books or talk over matters concerning faith, the number of persons to whom introductions to pastors and missionaries have been sent, etc. Our evangelistic monthly 'Shinsei' has been issued to the number of between three and four thousand, depending on the number of inquirers, and has continued to be a source of help to many of our inquirers and members of the club, as well as to other persons to whom other newspaper evangelism offices, missionaries, pastors and individuals have distributed it. We have had the assurance from many persons that they are attending church services, but unfortunately the majority of our inquirers are living at too great a distance from churches to attend them regularly. During the year baptisms to the number of 28 were reported to us."

According to the policy under which this advertising has been conducted since it was founded by Dr. Albertus Pieters the budget for each year is determined by the total amount received the previous year. The work started with a budget of about Yen 11,000. Certain boards and churches make contributions, but the appeal is made for larger assistance, which may be sent through one's church treasurer or direct to Shinsei Kwan, 28 Gokurakuji Cho, Fukuoka, Japan.

Good men and women show the way of holy living. They are God's messengers to their fellows.

THE MISSIONARY DOLLAR AND ITS DOINGS.

Rev. G. A. Riggs.

The doings of the dollar have come to have more interest than the doings of society celebrities. And when it comes to the missionary dollar, well, it is simply taken for granted that it must do double what any other dollar does; otherwise it is considered that somebody has been next to criminally negligent with "the Lord's money."

Any other dollar can get by, after having gone for anything from the movies and cigars to prizes for a bridge party, with no accounting and no questions asked, but the missionary dollar, no!

Without arguing the matter as to the other dollar, I may say that I am rather more than less sympathetic with the idea that there should be a strict accounting for the missionary dollar. It is with this in mind that I wish to indicate some of the doings of the missionary dollar.

It was only about 26 years ago that mission work was begun in this island of Porto Rico. In those early days the missionary dollar had to carry the whole load. The people had been accustomed to buy their way to heaven; that is, so much money for so much religious assurance, even though there was never full assurance in any case. Then, too, in those days it was supposed that every American was immensely rich, and as to the mission societies, there was supposed to be no limit to their wealth. Unfortunately there was an occasional worker whose zeal outran his knowledge, and in his zeal to make a good impression he sometimes deepened the impression that the mission society was immensely wealthy. As soon as some young—or older—man had learned to sing a few hymns and had become familiar with a few set evangelical phrases he straightway applied for a position as a preacher. Pray! Why, he could make a formidable impression either as to length or as to loudness; and as for preaching, most of the people seem to be born orators. Thus it was the ambition of many to become an "evangelico," acquire as rapidly as possible some knowledge of the outer forms, and then "colocarse" (get a position). (To tell of the peculiar conceptions of some who

An Outdoor Sunday School in Porto Rico.

in the early days applied for positions as pastors would make a story in itself.) All this, of course, for so much per. In those days it was considered an offence—no, not to God, but to "la gente" (the people),—to so much as mention offerings or gifts for the work. Were the people not all extremely poor? And was the society not rich? Then, too, they had been taught by these same "evangelicos" that salvation is free, that one cannot buy his way to heaven, that it is the free gift of God, without money and without price. Was this not to be applied literally? So there you have it!

Those who know only those early congregations simply would not recognize the present church groups as the descendants of such "creyentes." Actually, some of our people at the present time seem to get more joy out of giving, giving of money and giving of service, much more than some of you who read this get or ever got out of theater, dance, or dining room—in the basement of the church.

In Santurce, a church of 180 members, with a building about twenty-two by thirty-two feet, they are maintaining a Sunday school with an average attendance of more than 400. Besides filling the little chapel almost to suffocation, they occupy an old tumble-down two-story building next door, and overflow into surrounding homes, and even out under the trees. There is such a corps of volunteer workers as any church in the States might well be proud of. These workers are not satisfied to sit down and rest and read the Sunday newspaper Sunday afternoons, but scatter to the four points of the compass and hold Sunday schools in small rooms, or under God's open heaven. During Easter week a devoted band of these volunteer workers met in prayer each morning at five o'clock, after having gone from house to house awakening friends whose interest was not enough to otherwise arouse them. In the evenings they marched up one street and down another, singing gospel songs, holding brief open air services, and inviting to the chapel for the worship there. Is it any wonder that well on to 150 confessed Christ that week?

At Rio Piedras six Sunday schools and regular preaching places are maintained by lay workers. The accompanying picture will give some idea of the scenes. Rarely is there a house available large enough to accommodate the crowds that come, so they meet in several houses, with an opening service together in the open, or they may find shady places along some street, and thus gather the classes in various groups. Conversions are frequent in these meetings. In fact, a wave of evangelism is sweeping over the entire island.

It is not now the missionary dollar doing all the work. Not even is it money raised

on the field doing all this work. The people are catching the fire of gospel enthusiasm. They are practising stewardship of time as well as of money. The little, comparatively speaking, which is being sent from the homeland is being multiplied many fold in service. But the people are poor. Wonderful opportunities are before us. Adequate buildings are needed. A Christian high school on this side of the island, where our youth may have religious training in the formative period, is needed. The missionary dollar is doing wonders, but untold wonders are waiting for a small portion of the wealth which possibly is going too largely for things of less eternal interest.

It is only a short distance to Porto Rico. Come down and see your missionary dollar work!

JONATHAN EDWARDS AND THE HALL OF FAME.

Rev. Lewis Seymour Mudge, D. D.

Jonathan Edwards, who is regarded by many as the chief American exponent of and writer upon Calvinism, was honored some years ago by a place in the "Hall of Fame" in New York City, and by the largest vote received by any preacher or theologian proposed for such honor.

The Hall of Fame contains the names of five preachers,—Henry Ward Beecher, Phillips Brooks, William Ellery Channing, Jonathan Edwards, and Roger Williams. Above each tablet is provided a niche to receive a bust of the person honored. The busts of Henry Ward Beecher and Phillips Brooks are already in position. The American Unitarian Association will provide a bust of Dr. Channing, the Colonial Dames of Rhode Island a bust of Roger Williams. On May 12th last a bust of Jonathan Edwards, fashioned by the noted sculptor, Charles Grafly of Philadelphia, was placed in the niche reserved for it.

The funds for this bust of Jonathan Edwards were secured in the sum of $3000 through voluntary contributions gathered by the General Council of the Presbyterian church. At the unveiling of the bust the Presbyterian church was officially represented.

That those who are not familiar with the life of Jonathan Edwards may appreciate why the Presbyterian General Council raised the funds necessary to place a bust of this great man in the niche reserved for it, a brief account of the life of Jonathan Edwards is herewith appended.

Jonathan Edwards, the most celebrated early American theologian and metaphysician, was born at East Windsor, Connecticut, October 5, 1703. He was graduated from Yale in 1720, before he was 17, at the head of his class. After graduation he remained two years at Yale, preparing for the gospel ministry.

In 1722 he was called to a newly organized Presbyterian church in New York City, where he preached with much acceptance. Declining calls to other pulpits, he accepted in June, 1724, an invitation to teach at Yale. He became "one of the pillar tutors, and the glory of the college." In 1726 he was called to the church of Northampton, Massachusetts, and was ordained as the colleague of his grandfather, the venerable Solomon Stoddard. Thither he brought his "espoused saint," Sarah Pierpont, great-granddaughter of Thomas Hooker, founder of Hartford. A consummate flower of Puritan womanhood, she nobly shared her husband's pastoral cares and trials, and likewise his ecstatic contemplation of things divine.

The death of Stoddard in 1729 left Edwards in sole charge of the Northampton church. His fervid and edifying preaching, his intensely spiritual prayers and his saintly character bore abundant fruit. The religious and moral decline of the times gave way to the dawn of a new era in American Christianity, the period named the Great Awakening after the movement that remains to this day the most influential factor in the religious life of our country. Edwards was not only an outstanding leader in this revival, but also its ablest literary representative. By voice and pen he turned the main stream of theological thinking to that earlier type of Calvinism which had emphasized man's absolute dependence on God for salvation.

Edwards' dissatisfaction with the Half-Way Covenant, which the second generation of New Englanders had introduced, led to the dissolution of his pastoral relation. In 1750, after 23 years of faithful service, he was summarily dismissed without being permitted to explain or defend his position. A council of nine churches approved the congregation's action, and the town forbade his preaching in that community. But the future justified the banished preacher, for by the first decade of the 19th century the Half-Way Covenant was universally abandoned by the Congregational churches.

Nor was the dismissal an unmixed adversity for Edwards himself. That same year he received a double call from the village of Stockbridge and the Society for the Propagation of the Gospel in New England to become a missionary to the Housatonic Indians. In the eight years he spent at Stockbridge he faithfully preached to the Indians once a week, and also ministered to the English-speaking congregation. But his great work in the seclusion of the Berkshire Hills was the preparation of those treatises by which he was best known, which secured for him a permanent place among the philosophers of the 18th century, which revealed him as the most original of the American divines, and which were destined to dominate New England thought for over a century and a half.

In September, 1757, Edwards was elected to succeed his son-in law, Rev. Aaron Burr, as president of Princeton College. Early in January, 1758, he accepted the appointment, and arrived in Princeton in February. One week later he was inoculated for smallpox, and died March 22.

As a revival preacher and an interpreter of the historic Great Awakening, as a controversialist engaged in the defence of the Calvinistic system of doctrine, as an original and constructive thinker in the allied fields of theology, ethics and metaphysics, Jonathan Edwards belongs emphatically to that small and elect class for whom by way of eminence we reserve the epithet "great." But greater than his attainments and his achievements was the man himself. "Above all his other gifts and acquisitions he had, and he made men feel that he had, a vision of the glory of God that transfigured his life with a beauty of spirit that makes his memory reverenced even more than his endowments of mind are respected."—"Presbyterian Magazine."

THE OTHER SIDE OF SORROW.

Professor James Strahan, D. D.*

Long before the sorrows of earth were transfigured by the light from heaven, there were wise men among the heathen peoples who discerned the bright as well as the dark side of human trials.

The Greeks could not fail to be struck by the fact that in their language the word "I suffered" differs by only a single letter from "I learned,"—and out of this sequence of ideas they formed one of their finest mottoes, which closely resembled our "Pains are gains."

The Roman poet Horace, whom every scholar loves for his sweet and mellow wisdom, cheerfully records how a great sorrow in his youth—the confiscation of his paternal estate,—proved to him what we would call a blessing in disguise. He came to Rome without an idea of how he was to live, and in his gay-hearted way he poetically sets down the sequel:

"Bereft of property, impaired in purse,
Sheer penury drove me to writing verse."

How many of the master singers of the world have a similar story to tell, and sometimes they tell it with deep and tragic feeling, as when Shelley says:

"Most wretched men
Are cradled into poetry by wrong;
They learn in suffering what they teach
in song."

In all ages the spirit of man has had two supreme teachers, love and sorrow, the one ever supplementing the lessons of the other.

* Dr. Strahan, until his recent death, was a professor in the Presbyterian College, Londonderry, Ireland. He was a great authority on the Hebrew Scriptures, and was known even more widely for his devotional expositions on them. His commentary on the book of Job has won a high place for itself in the permanent literature on the subject.

Certainly sorrow serves so many good purposes in every life that it cannot be called evil. Man's painful history is but the long discipline by which a moral being is shaped out of a merely animal creature. "This world," in a wonderful phrase of young John Keats, "is a vale of soul-making," and here the ministry of sorrow is always an essential part of the educational process.

It is sometimes asserted that the existence of so much sadness in the world makes it impossible to believe in God's benevolence. But how much deeper wisdom there was, and is, in the words spoken many centuries before the dawn of the Christian era: "You shall consider in your heart that as a man chastens his son, so the Eternal your God chastens you."

None of us can think of some great sorrow as anything but grievous at the time when it stuns and bewilders us, "nevertheless, afterward it yields the peaceable fruit of righteousness." "Afterward" is "the other side." Jesus makes a mother's sorrow and joy—the two sides,—typical of all experiences in the divine plan of human life (John 16. 21).

In a recent book written by one of our greatest living thinkers, and dedicated to his youngest son, "who gave his life willingly on the Somme," we read these words:

"In the arduousness of reality is rooted most of the grandeur of the world. Every day brings us instances of

"Sorrow that is not sorrow but delight
for the glory that redounds
Therefrom to human kind, and what we are."

No doubt as to "the other side" ever enters the mind of that brave apostle of Christ who speaks of himself and his comrades as "sorrowful, and yet always rejoicing." Above all, we think of the Man of sorrows himself, who expresses the desire that his joy may be in us, and thus our joy perfected. When he was "exceeding sorrowful, even unto death," his sorrow was irradiated by "the joy that was set before him" when he foresaw a redeemed and renovated world. The lives of all his followers are divinely woven, as Samuel Rutherford teaches us to sing, "with mercy and with judgment," and in the poet's next exquisite metaphor our faith may well find expression for a final word about "the other side":

"And aye the dews of sorrow
Were lustred by his love."

Let all "sorrowful" readers memorize Cowper's grave sweet lines:

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown."

Sorrow for sin, which St. Paul calls "godly sorrow," assuredly has heaven—all joy without sorrow,—as its "other side." "There's nae sorrow there."

John Bright, who loved England, spoke of its people as the inspired prophets used to speak of Israel: "This people will learn nothing but by suffering." Verily the truth applies not to England alone, but to every people, and to every son of man. Madame Guyon speaks for us all when she says:

"Sorrow and love go side by side,
Nor height nor depth can e'er divide
Their heaven-appointed bands;
Those dear associates still are one,
Nor, till the race of life be run,
Disjoin their wedded hands."

One other metaphor is too suggestive to be overlooked. The greatest poem ever written upon the theme of this article is Tennyson's "In Memoriam." Bereaved in his youth of his dearest friend, the poet asked and endeavored to answer the question:

"But who shall so forecast the years
And find in loss a gain to match,
Or reach a hand thro' time to catch
The far-off interest of tears?"

All sorrow rightly used is a talent which yields a wonderful profit, or what our Lord calls "usury." This is especially every evangelist's reward. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with joy, bringing his sheaves with him."

I much appreciate the **Record**, the short news notes of home and foreign work, also the longer articles and sermons. I should miss it so much if it ceased to come. I knew your good father, and had the **Record** long before it was in magazine form. I am the only white-faced person in this place.—Miss Emily E. Barnes, Jellasore, India.

OUR SUPREME ASSET—GOD.*

Rev. James I. Vance, D. D.

Our supreme asset in Christian experience and service is a sense of the divine presence. It is nothing short of God himself.

When Doctor Edward Dorr Griffin, at one time president of Williams College, became pastor of a church in New Hartford, he preached to drowsy congregations of uninterested people who seemed to be absolutely indifferent to the claims of divine truth. He began to despair of ever accomplishing anything in such a parish. But one Sunday morning, on his way to church, this line of the old psalm came to mind, "My soul, wait thou only upon God, for my expectation is from him!" All at once he woke to the discovery that he had been putting his confidence in his people and his sermons rather than in the Lord. He determined to go into the pulpit that morning with his trust in God and in God alone, and try to work with a sense of the divine presence upon him. He declares that a strange change came over him that morning, and seemed to come over his people. He preached as he had never preached before, and they listened as they had never listened before. The power of the unseen world seemed to come down upon the congregation and upon the preacher. A revival started that morning that swept through that church, and through the community, and on its blessed tide great numbers were carried into the kingdom.

"My soul, wait thou only upon God, for my expectation is from him!" It makes all the difference what you have on the horizon. If the preacher is gazing into a solid wall of stolid indifference and unconcern, no wonder he is discouraged. If he puts his confidence in his people, who are held in their pews only because they have an idea that merit attaches to penance, he is not likely to get anywhere. If he looks to his sermon, and wonders whether he will be able to catch anything with a naked hook, he may as well prepare to go home with an empty creel. But if his faith is in the mighty God, let him get ready for results!

This gives us in a word just what the Christian life is. It is life with a great horizon. It is a life of expectation.

This is one of the chief characteristics of faith. Faith is expectant. Faith is rich not because of what it has, but because of what it commands. Faith commands a continent, a hemisphere, a limitless domain of hope and expectation.

All of the great men in the Bible were expectants. Abraham was an expectant. He went out not knowing whither he was going, but he went out with a great expectation, because God was yonder on the horizon. Moses was that kind of man. He turned his back upon a throne, and went out with his face towards the desert, but with his soul towards the morning believing that God, yonder on the horizon, would somehow keep him and give emancipation to his people. All of the old prophets had this attitude. They are represented as standing upon the ramparts of Zion and crying to one another, "Watchman, what of the night? What of the night?" Again and again they seemed to hear the answer coming back to their expectant souls, "The morning cometh!"

Thus we are saved. We are saved by hope. We are saved not by seeing all that we have, but by seeing all that we may have; by seeing not what we are, but by seeing what we are to be. Someone has said that hope is seeing things as they are going to be, and then living as though they were that way already. Hope is seeing how this world is going to be when God has his way, and living as though he already had his way. Hope is seeing what we are to be when he has his way with us as individuals, and living that way now. "We are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

We are constitutional seekers, we are born hunters, we are everlastingly after something. God has built us this way that we may grow. Hence a certain amount of dissatisfaction with present experience and

* Northfield General Conference.

attainment is not only not wrong, but it is essential to the highest sort of success and to the biggest kind of experience. I am sorry for the Christian who says he is satisfied with himself, and I have little hope of a church that is satisfied with itself.

Out yonder in the field is an old pond with neither source nor outlet. It is fed by occasional rains that just about equalize the evaporation. Its surface is covered with a green scum. It emits vile smells, which load the air with poisonous germs of deadly diseases. Its world ends there in that slimy girdle of marshes, filled with croaking frogs and rank flags. It is a picture of stagnation. It is a picture of the life that is satisfied with itself, of the church that thinks it needs nothing.

But I can see another picture. It is that of a mountain brook, dashing and splashing over the stones, gathering here and there into deep, transparent pools whose crystal depths mirror the stars, breaking into gleaming cascades, waltzing off into laughing, dancing eddies, making the grass grow green along the summer banks, festooning the overhanging branches which dip into the winter waters with delicate traceries of the frost and graceful pendants of the ice king, ever hastening, never resting, always singing as it feels in its pulses the call of the open sea. It is the picture of life, of the life that lives with its face toward the morning. It is the picture of existence with a great horizon, of a Christian with a big hope.

Christian, break away! Decline to be satisfied with what you have! Break away! There is something better for you than you have ever received. There is something greater for you than you have ever dreamed. God beats all our dreams. He is bigger and better than all our dreams. There are higher heights to climb, there are finer fields of service to enter. Break away! It is not what you have, it is what you command, that makes you rich.

God is the Christian's horizon. God is our expectation, nothing short of God himself. "My soul, wait thou only upon God, for my expectation is from him!"

The trouble is that many of us read this verse practically in another way. We put something in the place of God. We fill up our horizon with something else. Many of us would read this verse something like this: "My soul, wait thou only on my own efforts, for there my expectation leads!"; or, "My soul, wait thou only upon my church!"; or, "My soul, wait thou only upon my creed!"; or, "My soul, wait thou only upon the prayers and the efforts of my friends!"; or, "My soul, wait thou only upon sermons!"; or, "My soul, wait thou only upon my minister, for my expectation is from him!"

I was down in Savannah not long ago at the Independent Presbyterian church, which just now has a popular pastor, and one deservedly so, in the person of Doctor Brank. One good woman of the church was telling me of her devotion to her pastor, and said:

"I do not hear half he says for thinking of what would happen if he should leave us."

Well, that comes perilously near preacher-worship! "My soul, wait thou only upon God, for my expectation is from him!"

Entire Surrender.

If that means anything to us, it means we are going to let the Lord have his own way in our life.

It is not worth while to talk about having God as the great asset of my Christian experience and service unless I am willing for him to have his way with me. And I am not willing for him to have his way with me unless my surrender is complete. There is no such thing as halfway surrender to God, for God either has his way or he does not.

I know there are some people who affect not to understand what a full surrender to God means. They think it is a mystical, mythical sort of something. A good old Dutch Reformed minister said to me one day:

"I do not understand what you people mean by this talk of a full surrender. I do not believe in free will anyway. I am a Calvinist."

"Well, what about the Lord's Prayer,—'Thy will be done'?" I asked him.

"Oh," he said, "the Lord could pray that prayer!"

"Yes, but it is the prayer he taught his disciples to pray."

"Well," he said, "I suppose they could pray it in a sense."

Why not? Full surrender simply means that we are willing for God to have his way. When we thus seek him and his will, that he may have his way in our lives, it is not the wiping out of our personality. God has made personality, and it is his most sacred product. He wants us to be true to ourselves. He wants us to be ourselves. He does not want us to be a copy of somebody else.

Yonder in the meadow is a little brook with just about enough flow to cut a channel for itself through the yielding earth as it winds and sings its song to the beauty of the world. But by and by it drops into the river, and it begins to flow with the momentum of the big stream. It swirls along with the currents and eddies of the mighty river. After a while towns and cities come and build themselves on its banks, and the commerce of the land swims out on its waters. The brook has not lost itself: it has only gained the river. This is what it means for us to surrender ourselves to God. He comes in and takes complete possession of our lives. It is not the effacement of individuality: it is the acquisition of God.

If this surrender is complete, it means at least three things.

It means, first, that I take the Bible for the infallible rule of my religious life.

God is not my expectation if I am all the while hurling interrogation marks at his Word. I must find God here and hear him as he speaks to me, and I must receive his message.

It means, in the second place, sole reliance upon Christ's mediatorial work for my salvation.

Jesus Christ and his finished work upon the cross constitute God's only plan for bringing human life into fellowship with himself.

It means, in the third place, that I shall receive the Holy Spirit for the sufficient source of my strength, illumination and guidance in Christian experience and work. It means these three things, if my surrender is complete.

The trouble with us is that instead of having God on the horizon, so often we have self. We step in between ourselves and our great opportunities. We cannot do this or that or the other for God, because we are absorbed with ourselves. We are tempted, because our eyes are on ourselves.

Sometimes God punctures our self-conceit. What a blessed thing it is that he does!

A few months ago, at the meeting of our synod, a man came up to me and said:

"I came all the way from Covington to hear you preach."

Covington is about one hundred and fifty miles from Nashville, and you know I felt something rise within me, a kind of satisfying sensation stealing over me. Unconsciously I began to lift myself up, and I said:

"You did that?"

"Yes," he said, "I did."

"Well," I said, "I hope you found the sermon worth the railroad fare."

"Yes, I traveled on a pass."

Then my tire went flat! God knows what we need that we might keep our eyes off ourselves and on him.

Mr. Spurgeon, at the conclusion of a sermon which he thought was a poor sermon, an unusually poor sermon, offered a prayer like this:

"O God, thou art great, thou canst do all things, thou canst make something out of nothing! Bless that sermon!"

How often we need to offer such a prayer: "O God, thou art great, thou canst do all things, thou canst make something out of nothing! Bless me, even me!"

A Limitless Horizon.

The next thing I want to say in connection with this old verse is that since God is our expectation, it is great; since he is our horizon, it is limitless.

God is for all. He cannot be monopolized, he cannot be confined, he cannot be appropriated in such a way as to prevent his appropriation by others. He is for everybody. Everything that he is and can do is for everybody,—not only for the lives that are privileged, but for the unprivileged lives as well. God gives himself away. Anybody who will may have him. He is like the sunshine that is for everybody. He

is like the fragrance of the flowers and the beauty of the fields. No man can keep others from owning the sunshine. Thus it is with God, and because God is great our expectation is great.

We need have no fear that we can plan in such a way as to overreach the possibility of realization. Sometimes we have that fear in our Christian work. We fear that we are arousing expectations that can never be fulfilled.

A gentleman who was building a railroad across the Cumberland Mountains said to me one day: "I am going to do things to that country. I am going to make two blades of grass grow where now only one grows. I am going to carry pianos and sewing machines into the cabins of those mountaineers. But sometimes I doubt the wisdom of it all, for I am going to make some people unhappy and dissatisfied with their conditions. I wonder whether it is worth while."

Sometimes we feel that way about certain kinds of religious work. I have heard people express such a view in connection with the work among the colored people of the South. They are saying, "If we give them education, we will make them dissatisfied with existing conditions, we will make them unhappy. Would it not be better to let them alone as they are?" But progress comes only by dissatisfaction, only because here and there some great soul stands up and gets a vision of things that are better. There is a soul like that of Abraham. God called him "when he was alone," when he was the only man in the world who had such a vision. And the race moves forward because here and there great souls stand up in the might of their vision and move on, and their brothers and sisters follow them. We need have no fear with God on the horizon. He can satisfy our biggest hope, he can meet our largest expectation.

Here is someone burdened with the sense of sin. He is wondering whether he can be saved. Let him thank God for his provision in Christ! "Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

Sometimes we wonder whether we are going to have strength to get through our work. There are great burdens laid upon us. Will we be able to make our way? Will we be able to do our stint? We grow weary, we are perplexed, sometimes we are discouraged.

Mr. Spurgeon tells of how one Saturday night he was on his way home. He had spent a week with a brother minister, conducting special meetings during which he had not time to make preparation for his own services the next Sunday. He was considerably worried as to how he was to appear before his people.

As he sat there this promise came to him; "Fear thou not, for I am with thee: be not dismayed, for I am thy God!" He said:

"I seemed to be like a little fish in the great ocean, thirsty, and in my anxiety to quench my thirst I said, 'I shall drain the ocean dry!' But God said, 'Fear not, little fish! The mighty sea is enough for thee.'"

You cannot break down the Almighty with your burden. Throw it on him! He can stand it. The strain of my little life is not going to worry him. God is great, God is almighty. He is able to do all I want him to do, and to meet every demand I may make upon him.

With a God like this, why should we draw rein? Why should we hesitate? Great is our horizon, limitless our expectation!

A Sure Expectation.

Here is the last thought I bring you from that old verse: Because God is our expectation, it is sure.

The only permanent values are spiritual. Everything else is insecure. We think the only secure values are the ones which our senses handle. We put our faith in them. If riches would increase! Ah, if only they would increase! But how often when they do increase they bring not a blessing but a curse!

Last spring I was conducting some special meetings in one of our Eastern cities. One afternoon we drove through one of the richest residence sections of the city, as fine as that of any city in America. As we passed house after house my friend would tell me the story. "This man lives in one side of the house, his wife lives in the other." "When this man is in America

his wife is in Europe, and when she is in America he takes pains to be in Europe." So the stories went on. Here were people having wealth and everything that the world could give, but the only thing worthwhile they did not have.

One Sunday morning while I was there news came to the manse of the death of a man in whom they had all been interested. He had started out life splendidly, and then married a woman of large wealth. Because he did not have to practise his profession, he tumbled down into an idler, living just for the pleasure of the moment. He had become weary of life, having nothing to live for, nothing with any real value to satisfy a man, and on this morning he put a pistol to his head and blew his brains out.

The only values worth while are spiritual values. God alone can satisfy the soul.

"Earth breaks up; time fades away;
Heaven flows in with its new day."

Oh that God would give us faith in the value of spiritual things, and that he would enable us to believe that the things he promises us are just as much ours as the things already bestowed upon us: for they are! God's promises are Yea and Amen in Christ Jesus. Christ is a present reality, and they are all packed into him. When we have him we have all that God has promised. What God promises is just as much yours right now as though you had it in your hand.

Oh for the faith of old Caleb! The spies, you remember, went to look out the land. Caleb saw Hebron, and liked it. "It is a beautiful spot," he said, "and I want it for mine." Then Moses, speaking for God, gave Hebron to Caleb, and Caleb lived forty years in the wilderness carrying around in his heart the title in fee simple to Hebron. God through Moses had given it to him. It was his. He believed it was. He believed it was just as much his as though he were living there.

After a while they crossed over into Canaan, and when things had sufficiently settled down one day Caleb went to Joshua and said:

"I want to take possession of my property. I want to occupy Hebron."

Joshua looked at Caleb, an old man now, and remembering that giants dwelt in Hebron he said to him:

"Why, Caleb, you cannot take possession of Hebron! The Anakim are there, the giants are in Hebron. You are old and infirm. Give up your dream!"

I can see Caleb straightening himself as he said: "Joshua, Hebron is mine! I have owned it for forty years. While I am older than I was, I am as strong now as I was then for war, both to go in and to go out. Let me at them!"

Then as Joshua looked at him and saw the man in him, I can hear him say: "Well, Caleb, go!"

And Caleb marched away with his lone self,—No! with God,—to take possession of Hebron.

I imagine as the giants saw him coming they made fun of the old man. But as he began to lay about him in the strength of the Almighty they fled, and Caleb went in and occupied Hebron, and spent a quiet and serene old age there. It was his. God had given it to him forty years before. What God promises is just as much ours as what he has already given us.

Break away, look above, venture out, be confident! Get out of stagnation into expectation! Get up from the swamps and the shadows to the sunlight and the summit! Get out of parsimony into plenty! Get out of apprehension into assurance! Get to God!

One day to his disciples, after a period of fruitless toil, Jesus said: "Launch out into the deep!" They obeyed, and their success was too big for their boats. That is what he is saying to us. "Launch out into the deep!" The worst place for a boat is in the shallows. The ship is safest out on the mighty deep with the measureless fathoms beneath its keel. The most dangerous place for a Christian is in the shallows. The soul is safest out on the great deeps with God. Launch out into the deep of faith, launch out into the deep of sacrifice, launch out into the deep of service! Give yourself entirely to God! Hold back nothing! Take up the line that ties you to the shore! Lift the anchor that holds you in some little human harbor and launch out into the deep!

"JESUS . . . . WENT ABOUT, DOING GOOD."*

Rev. John A. Hutton, D. D.

Perhaps that on the whole is the best summary of our Lord's earthly ministry: he went about doing good (Acts 10. 38). We must not forget, however, that it was not because our Lord went about doing good that he was put to death. While, therefore, we accept this saying as the best summary of our Lord's life, we must not accept it as the characteristic thing in his life. Those who were in authority at the time had no objection to our Lord going about doing good. No one in any society would object to a man—whatever might be his ideas,—going about doing good.

The thing for which our Lord was put to death was not that he went about acting in a certain way towards people, healing their diseases, comforting them,—not that at all. Our Lord was put to death not for what he did, but for what he said. Societies have always been more jealous to guard themselves against the intrusion of ideas than against deeds.

Long before the war the Germans were far more afraid of the Russian idea than of Russia in arms. The Russians they believed they could withstand, but of the Russian idea they stood in fear.

Our Lord was put to death not because he was a loving, helpful personality, who went about the fields and lanes of Galilee, and later trod the streets of Jerusalem, radiating kindness. Our Lord was condemned because of certain things he said.

Now that of itself is an arresting point of view, that words are more vital than deeds. (In a sense a true word spoken by a man is his most personal deed.) The things we celebrate most lyrically are the things that men have said.

A man's word may be more vital, more essential, and in that way more dangerous, than anything he may do. Our Lord himself said that in the end of the days we should be judged not by the things we had done, but by the words we had spoken. "By your words ye shall be justified, and by your words ye shall be condemned."

That is a totally different system of values from the one we are apt to apply, and yet a moment's reflection will show us that the Bible's estimate is true, and that the decisive things are the things we say.

Take an illustration!

In the 73rd Psalm we have the case of a man thanking God that something did not happen. He begins with an explosion of gratitude that there was something which he had never done, though he had nearly done it. He confessed that once upon a time his "steps had well nigh slipped." He had been hanging over a precipice, when something happened to swing him back to safety.

One of the greatest of the Psalms—the 73rd,—is the story of a man who takes himself to task not that he nearly did something, but that he nearly said something.

Now if anyone were to meet us and were to say with a radiant countenance, "I nearly did it, but thank God I did not," we should conclude that what the man was thinking about was some quite overt and dramatic breach of the commandments. We should suppose that what the man was talking about was something that would have branded him as dishonest, or something of that kind. But when we get to the 13th verse of the 73rd Psalm we are told that what the man is celebrating is this: that he nearly said something, and he thanks God that he did not say it. We might say, "But surely that is over-scrupulous," betraying our own ignorance. He confessed that he nearly said that life is a poor thing, and that a man is a fool who loses a chance.

"Tush, how doth God know!" He nearly said that. He nearly pronounced the words that life is a low thing with no moral significance; that we are all like so many beasts of the field, who pit our strength and our wits against one another, and that is all! Whereupon he perceived that were he to say such a thing he would be repudiating the mother that bore him. "If I should speak thus I should sin against the generation of thy children! Were I to say such a thing I should have to turn my mother's portrait with its face to the wall!"

Once again, our Lord was put to death not for what he did, but for what he said, because what he said was a challenge: and

* Northfield General Conference, 1925.
Dr. Hutton is now editor of the "British Weekly."

it is a challenge which men and states have never frankly faced.

"Jesus went about doing good." That is historically true. In those three years of his public ministry he was so busy that sometimes he had no time to take his food. Those pictures of Jesus which are most in vogue, which depict him as having a beautiful, smooth, unwrinkled face, are probably not true. We have no picture of Jesus at all, just as we have no word that Jesus ever wrote. But some great artists have almost fixed in our imagination the type of countenance which we now associate with Jesus: the central face of the "Last Supper" in Milan, for example, or Rembrandt's Jesus in the hundred guilder print, "Healing the Sick," or Hoffmann's "Jesus in the Temple," that exquisite girlish face. But we have no authentic face of Jesus, and probably all artists err in giving to our Lord a countenance too smooth and untroubled. In many details of his life and experience he suggested to his contemporaries that prophecy of Isaiah 53: possibly it may have been literally true that "his face was marred more than any man, and his countenance more than the sons of men," that "there was no beauty in him that we should desire him."

Our Lord's countenance must indeed have borne the marks of anguish and care. For, as a man of genius said in a little church in Perthshire almost two hundred years ago, "When Christ was only thirty-two, those who saw him took him to be a man of fifty!" "Thou art not yet fifty!"—so much had life taken out of him.

Our own soul is a mystery to us, and how much more is the soul of Jesus! There are, however, some things that we are permitted to know. One is that he did not work easily.

No great work is ever done easily. There were mysterious conditions necessary before our Lord could do anything. There were places where, we read, he could do no work because of something wanting in the circumstances, something wanting in the hearts of the people, wanting in the heart of the man for whom he was ready to do the great work. We read, again, that sometimes our Lord would groan in his spirit as though he were wrestling with some obstinate force which was pitting itself against his power. Nothing was done easily that Jesus did. It wore him out, so that again and again he retired to a mountain apart, there to lay open his soul to the energy of God.

"He went about doing good." He looked about to see where good might be done. We sometimes excuse ourselves because we think we have done all the good that is clamantly necessary in the little place where we stand.

Our Lord went about doing good with his lips.

It must have been a great thing to hear his voice. There is nothing so betraying in the region of character as the voice. There are some voices from which I will not take spiritual guidance. If they had had anything to give me, God would have given them a different voice. A great grief will lower the pitch of the voice one full tone, whereas a few weeks' trivial successes, if you allow your mind to dwell on them, will ruin the finest voice.

Francis Thompson has a prayer which should be in all our hearts:

> "Let my tone be
> Fresh with dewy pain alway!"

Lord, let me never get far away from some deep experience which it steadies me even to think about! Let me revisit in imagination the scene of my own best hour! Let me go back and back again and never be far away from the place where, looking back,—at my deepest, at my humblest,—I was most sure of God! Let me go back to it in imagination, and there let my spirit sink down and down into (it may be) the tragedy of that experience, into its sorrow, into its necessity; and then let me rise again dripping like one newly baptized!

"Never man spake like this man." It will be a wonderful thing for the generations that are coming to have records of the living actual voices of those who have long since passed away. But I am glad that we have no record of the tones of Jesus, for in the absence of such a record our devout imagination may attribute to the voice of Jesus the tone which has moved ourselves most deeply.

He told them about God. He told them that this world is not the only home, that

in his Father's house there are many mansions. In fact, he set this life of ours to music. "God so loved the world."

He went about doing good with his lips, and he went about doing good with his hands.

Sometimes, when we can no longer speak, we can do something with our hands. When we cannot teach, we can still be kind. Our Lord once upon a time stooped down and washed the disciples' feet. It was a time when he himself was past speaking. He could not say anything more.

Jesus went about doing good, by his lips, by his hands, by himself. The biggest thing a man can do for his age or for the world is himself to be a good man and to give himself away for some great thought or dream of faith. Such men, under God, keep mankind in the middle of the path. They hold us to our destiny, for they trouble us in our secret apostasies.

"I perceive," said Marius as he lay dying, "that in Christ there has been erected in this world a plea, an afterthought, which mankind will always have in reserve against any low or mechanical idea of himself and his conditions."

CHRIST'S CHALLENGE TO YOUTH.*

Rev. Alonzo Ray Petty, D. D.

The story in history that thrills me as much as any story that I know, is that challenge of Garibaldi when he called his soldiers to him, when his cause was almost lost and he was making one of his last campaigns. He said to these young men who gathered about him something like this:

"Young men of Italy, I offer you cold, hunger, forced marches, death, but let who will follow me!"

There was something that is thrilling about that call, that took that rather tatterdemalion army of his and made it over into victors, for it was a perfectly honest call.

There is something in the New Testament that thrills me like that. I am thinking of a call that Jesus gave as his challenge to the men of his day, a call that comes ringing down to us in these great days in which we live,—a call which is filled with the same kind of passionate idealism, only more widespread than the idealism of Garibaldi. The call was:

"If any man will come after me, let him deny himself and take up his cross and follow me!"

Jesus was not in the world to establish a holiday. Jesus was not in the world to do anything that was easy. Jesus was in the world to establish the kingdom of God, where selfishness would be overcome by unselfishness, where love would triumph over hate, where men might sit together and know the consolation and the inspiration that come from the enjoyment of brotherhood. Jesus knew that if he were to establish this kingdom there could be no half-hearted allegiance to him. He did not call men on the basis of an easy task: he called them on the basis of a hard task. There was nothing easy about his life, and there was nothing easy about that which he was asking of them.

I like the words of Robert E. Speer. He once said: "Jesus never hid his scars to win a disciple." So this call, this challenge, that I choose to make the challenge of Jesus to youth, a challenge that comes to us all, has in it nothing that does not carry the full conviction of something deliberate that has to be done at the point of hardship.

I am particularly interested tonight to speak to the younger people, because I believe that the hope of America and the hope of the world today are in youth. I do not mean to say that the older people, the people of my generation, have not done well. I think we have. But I do mean to say that I believe the people of the generation which now is in power in America and in the world will never establish the kingdom of God. I believe that those of you who are young are going to have to answer this challenge of Jesus in a much larger way than your fathers and mothers have dared to do.

This is not the time for Christianity to become easier. It is not the time for Christianity to mean mere assent to theological

* Northfield Christian Endeavor Institute, 1925. Dr. Petty is now Dr. Conwell's successor at the Baptist Temple, Philadelphia.

and creedal statements. This is a time which demands that men and women should give their allegiance to the cause of Jesus at the point of suffering, until they can really establish in the world the kingdom of God. I do not know anything that challenges the red blood of a young man or a young woman more than this,—to go out into this world following Jesus, believing that what he taught was right, believing that what he taught was the thing that ought to be established, believing that what he taught was the thing one ought to die for.

If your generation will enter into this world situation with passion to accept this challenge, willing to carry your cross, willing to face whatever is necessary in the adjustment of your life so that the kingdom of God may be established, I promise you that you will set out upon one of the greatest of adventures. This generation must do it. Our generation has failed.

The Will.

Let us look for a moment at this challenge! I want you to see just what is in it. I think it is great Scripture.

"If any man WILL." I understand, of course, that in the challenge of Jesus always there is that which appeals to the emotions. No high cause, no real purpose ever is accomplished in the world without there being a driving force of emotion behind it. But I rather think that in the past few years we have made religion too much a matter of emotion.

Notice that this challenge of Jesus is not a challenge to men's emotions at all. "If any man wills to come after me." It does not mean just following some one down a sawdust trail, and shaking hands with some evangelist, and putting your name to a card. It means going away down below the emotions until there is that something crystallized that makes a man or a woman stand face to face with Jesus, and in the deepest parts of them live to say: "Whatever the cost, I will to be a Christian!" Jesus wants nothing less than that. It means more than testifying in prayer meeting. It means more than church attendance. It means more than signing any pledge. It means your life, at the point of your highest volition, and in every department.

Self-denial is not a Christian virtue. Let us get that clear! A lot of people deny themselves for causes that are not Christian at all.

I heard about a fakir in India who shut himself into a brick tomb, where he was going to live for life in this narrow space, four feet high, with only a small aperture of eighteen inches, through which they were to bring him food. In that hot country he determined to deny himself all the joys of life. But it was not a Christian denial at all, because he was trying to find Nirvana, and had shut himself away from all activity.

But the sad thing about religion in our day is that most of us have not even come in our religious life as yet to where we are willing to practise the pagan art of self-denial. If we would really deny ourselves, really give ourselves at the point of unselfish service, the world would be a lot better: and Jesus insists that if we are to come after him we must deny ourselves.

Then Jesus talks about the Christian part when he says, "Take up your cross!" I am not interested in definitions of the cross. I know something of what the cross means. I have seen people carrying it. I know something of how it hurts, and I know something of how it blesses.

The cross, the symbol of Christianity, is the symbol of Christianity not only because Jesus died on a cross, but because the cross stands for vicariousness in life. He died on the cross when he did not have to, in order that you and I might have something that otherwise we might not have; and we do not thoroughly become Christian until we are willing to go beyond the limits of self-denial, and climb the rocky places of our own Golgothas, and take the things that we have a right to hold, and let them go in order that other people might have that which they otherwise would not receive. This is what being a Christian means. It is a tremendously big job, this answering the challenge of Jesus.

Following Jesus.

"If any man wills to come after me, let him deny himself and take up his cross and FOLLOW ME!" What does that mean?

I do not know everything that it means, but at least it means this: to follow Jesus means to take your stand in life where he took his stand. It means that somewhere

in every one of your personal problems, somewhere in every one of your social problems, somewhere in every one of your international problems, there is a place where Jesus stands. Being a Christian means fighting your way through the machine guns of selfishness, it means fighting your way over your own cowardice, it means fighting your way over the temptations that are in your path, until you stand where he stands. Nothing short of it is Christian.

Here is something big, big enough for the finest talents in this Auditorium, hard enough for the truest hearts in this Auditorium, and something without which the kingdom of God never will be established in the world.

I want to be practical, and I want to be brief. Let me indicate to you some of the things that I find we are facing in this country, and then try to point out to you where I think Jesus stands! I do not ask you to agree with me. These are matters that people must decide for themselves, but before you disagree with me I want you to at least believe that I have discovered these things for myself down in the cruelest social situation in America.

I have been for ten years in one church, down in the lower west side of New York City. Life is hard there. I do not want to get to talking too much about it. It is a pessimistic picture. What I say has come to me out of my experiences there.

When I went there ten years ago I did not know anything about such life. I was raised in California, out where everybody has a fifty-foot lot and a bungalow. I had plenty of places to play as a boy. In the particular town where my father happened to be the minister when I was an adolescent, there was a 360-acre field just over our back fence. I used to go there on Saturdays, jump over that fence, and go hunting jack rabbits with an old muzzle-loading shotgun. When the old thing went off it would scare everything within a hundred miles. I never hit anything. We were poor, as ministers are who have small salaries in small towns, and there were three growing boys, but we always had fresh air, we always had room, we always had the decencies of life.

When I grew up I came to New York. There is something that is finer there than all the beauties of California, that I have discovered in the hearts of the people.

The first week I was in New York I went into the terrible homes. I saw for the first time what malnutrition means. I had read about it in my economics and sociology, but I saw it now in the faces of little children. I saw women in dirty wrappers. I saw men with leaden feet, with most of the joy of life pressed out of them. I heard the shriek of the elevated railway and the thunder of the subways. I smelled the smells of the tenements, their ash-can streets with all their filth.

After I had been there for a little while, probably a week of that sort of thing, my California soul was in revolt, and I came home to my good wife,—who takes care of me in my times of Bolshevism,—and I said:

"These people are not human beings: they are rats."

That is what I thought then. That is what some Americans think now. But I have been with them ten years. I have buried their dead babies. I was with them at the time of the infantile paralysis epidemic. I was with them through the war. Some things I know.

A woman brought a package into my office five or six years ago on my birthday, the 17th of July. It was hot in my office: it gets terribly hot in those tenements. This Italian mother came in and put a package down on my desk. It was not the kind of package that ministers get on their desks. When I opened it, there was a naked, dead baby, that had starved to death.

I could stand here tonight and tell you of experience after experience that has pressed through my study door, that has made me to know how hideous some of the things are that are wrong.

Take this whole question of labor! There is a place somewhere in this labor situation where Jesus stands.

I know he does not stand down in my district with the men who work our little girls on artificial flowers for fifteen cents a gross. I know he does not stand in the state of Massachusetts when you vote the Child Labor Amendment as being without the powers of Congress.

I know he does not stand in the steel

industry. Dr. Dan Poling's last book, the finest novel that has come off the press in a great many years, as far as I am concerned, tells us the true story of the steel industry.

My friend, Powers Hapgood, a Harvard graduate who goes into the mines and lives with the miners, tells me that the coal situation is as bad as the situation in our tenements, and as bad as the situation in steel.

I have just had a little personal experience that shows that it is almost impossible to touch this situation.

Down in West Virginia, in the Mingo coal fields, where men have been shot down without much care, a friend of mine went and investigated the situation for the Civil Liberties League of New York City. When he got there he found the situation in bad shape. He took a picture of a mine guard. He was carrying his card as one of the reporters of the "New York World" when he took this picture of a mine guard with a belt on that carried cartridges, with a rifle in his hand, and with tear gas bombs, a private guard paid by the capitalists who owned those mines. Because he, an American citizen, dared to take a picture of this man, he was thrown into prison.

He came back, after he got out, but before he came back he called the ministers of that town into conference, and said to them that he thought the time had come for something to be said about this situation. They said, "Who can say it?" He said, "Sherwood Eddy." They said, "All right! If you can get Sherwood Eddy we will have a mass meeting."

He came back and spoke to Sherwood Eddy. "Will you go down to that town in West Virginia and speak there about civil liberties for these miners?"

Sherwood Eddy said: "Sure, I will go!"

When I found that both Coleman and Eddy were going down to West Virginia, I found I had a free date. I had a few words I wanted to say, so I told them I would go, too.

We sent a wire, and the labor leaders of Charleston, West Virginia, could not find a single public building in the town that would permit Sherwood Eddy to speak on civil liberties. So he did not go.

There is something wrong. I know, of course, that there are things that happen on the side of labor that are wrong. I am not trying to defend labor tonight, neither am I trying to defend capital. I am saying that this labor situation is a situation that you younger people are going to have to face in a much different way than it has been faced before in this country.

There is a place in this labor situation where Jesus stands, and being a Christian means fighting your way to the place where he stands, and standing there with him.

I have a profound conviction that the place where he stands is not with the men of money. I have a profound conviction that the place where he stands is not with the men that toil, but somewhere in the middle ground at the point of a new industrialism. They never can get me as a Christian to stand up in my pulpit and defend any exploitation of people or any deprivation of those things that are right, and I believe I am standing where Jesus stands, at least as far as my conscience tells me I am standing there.

Take the matter of race! That is another question that is up in this country. It is becoming acute.

Let us be honest! I am talking to you younger people not as Christian Endeavorers primarily, but as world Christians who live in America. There is a clash going on, there is a misunderstanding going on. The powers of nationality are having their play in this. It is a matter that is sociological, it is a matter that is economic, it is a matter that has its basis in many things, but in America we have said that any man has a right to be thought of as a man. We stand on that basis. We have got to make good on that basis if Uncle Sam is going to be a Christian, and we are not doing it.

The most dangerous man I know in America is the one who says he is one hundred per cent American. How can any man be a one hundred per cent American when there are 110,000,000 people in this country, all of whom have a different definition at certain points of what America means? These one hundred per cent Americans who say they know all about it are dangerous people. I heard about a man a while ago who said he was a two hundred per cent American, and that he hated every-

body. If I know the situation that is developing in this land and in my own district, the time has come for us to understand Jesus. Real Christianity has no regard for race, no regard for color.

There is nothing that makes an American superior to any other man except as he becomes superior through Jesus in the realm of sacrificial service. It is at the point of tolerance, at least, that Jesus stands.

Take the question of war! That is going to be up for you young people to settle. Our generation have not done it. We said we were going to do great things while we were fighting. America has written a rather dismal page in history during the past seven years. Some seem to think that not only in the Pacific, but in Europe, the fires of the conflagration of war are about to start the whole thing over again. We do not want that again: that is not Christian. God knows it is not Christian for the world to take its science, that should be used in making a better world, and turn it over to the destructive fires of hate. Jesus does not march under any flag, only as men march under the flag of love.

I am not here to say that it is not a Christian's duty in time of war to stand for certain principles, but I am here to say that under God it is our duty to try to see that methods are established in the world that will never make it necessary again for men to be fodder for cannon. Dr. Albert Beaven, speaking at the Christian Endeavor Convention at Portland, said, "We have a secretary of the Navy and a secretary of War. Why not a secretary of Peace?" Why not some one to keep us out of war? I believe that the time must come, if we are to have a Christian world, when men will live together on the basis of friendliness, even in times of misunderstanding, and cease to kill each other in war.

The problems of the youth of this country are not the problems of particular theological statements. There is not a single statement of theology that men are fighting about today that is ever going to solve any of these practical problems. What we have to do is to get away from theological statements into some real Christianity that carries us into the slums, until the babies down there have their legs straightened, and have enough to eat.

Brotherhood.

"If any man wills to come after me, let him deny himself and take up his cross and follow me!" I am trying to say this, that what this world needs is the interpretation of Christianity that shall make us believe in brotherhood. We talk about it, we write papers about it, and we use it in our Fourth of July orations. Most of us as Christians do not believe it. Now, I believe it. I can't help believing it after the experiences I have had in lower New York, where the races all mix together, and I have seen the beauty of their lives. I believe brotherhood is a fact, and I believe it is the great central fact of society. Jesus taught us that we are brothers.

No civilization is going to last that is not built true to the spiritual law of brotherhood. Look back through history! Where is it that the civilizations have tottered? They built themselves on the law of aggression and hate, on the law of war, and all of them have perished. We will never have a stable civilization until we have a Christian civilization, and we will never have a Christian civilization until this spiritual law of gravity called brotherhood is the law by which we build.

I give you young people here tonight one great Christian conviction of my heart, which is that in this great world of ours we are all brothers. We have a common father God, and the common blood of humanity runs in our veins, and whether we will or not, this world must be a great family before it is ever a happy world.

I would to God that you who are coming on in the church, in the leadership in the various fields, would have this thing beaten into your hearts as the one way to answer the call of Jesus! Brotherhood is the answer. That will make you follow him. That will make you carry a cross. That will make you go all the way that will cease the struggle that is on in the world in every direction, and will make a happy world.

In the days of old a certain Cæsar laid his eyes on Thrace. He sent his legions to march through that country, where in bloody combat they finally subjected the

people to the rule of Rome. After the war was over Cæsar came back to Rome, bringing with him, as was the custom of people in that day, hostages, young men of Thrace whose lives were to stand forfeit if Thrace refused to pay the indemnity that was heaped upon her.

On the day they returned, as was also the custom, they had a Roman holiday, when Cæsar celebrated his victory. Down the street came the chariots. In one chariot the victorious Cæsar, and behind the chariots, chained together in long lines, these young men of Thrace. The people paid their homage to Cæsar, the victorious, and then they cast their eyes along these lines of prisoners. By a chariot wheel, walking with the manacles of a slave on his wrists but with the mien of nobility in his carriage and with the flash of a high purpose in his eye, was a man who refused to bow his head, a man strong in body, sturdy of limb, a man who had those qualities of physique that the Roman people of the day loved. And after cheering Cæsar, they turned and cheered this captive.

Cæsar called the man to him, and said: "I am going to make you my gladiator, and you are to fight from now on in the arena for the honor of Cæsar."

So Spartacus became the gladiator of Cæsar, and for years his short sword was wet with the blood of the victims of the arena, and always the honor of Cæsar was vindicated, and always Spartacus was victorious.

In the course of time there was an insurrection in Thrace. The people revolted. Again the Roman eagles were sent with the legions. Again a bloody battle, and a long campaign. Again victory for Cæsar, and again the day of his triumph. As they rode down the streets on this day, strange enough, almost where Spartacus had walked was another strong Thracian who walked with the mien of nobility. When the people saw him, they said:

"Here at last is the foe for Spartacus, the man who has a chance to win!"

So a combat was arranged, and on the day set for the combat that great amphitheater was crowded with people, Cæsar in his box with his court on one side, on the other side the vestal virgins, who were supposed to typify the purity of Rome, but who had degraded themselves so that at that time they were the ones who held their thumbs down the longest.

Spartacus came in from his side and saluted Cæsar and the vestal virgins, and then, before he put his helmet on, he waited to see his combatant come out from the other side of the arena. Then something happened. Spartacus began to tremble. Something stabbed his heart that he did not understand, and for the first time in all those years recalled to his mind the vine-clad hills of Thrace where he had lived as a boy. For a moment he was homesick. Then he put on his helmet, gripped his short sword, and went to the middle of the arena to meet his adversary. As they were sparring for position, something again stabbed his heart, and not knowing why he did it he mentioned a term of endearment that had been used in his boyhood home. The other man, whose face he could not see behind the helmet, answered with the term that that term of endearment had always been answered with in his home, and Spartacus knew that he was standing toe to toe trying to take the life of his younger brother.

You know what happened. He pulled his helmet off, and threw it on the ground. He took his short sword and sent it spinning across the arena. Reaching over, he lifted the helmet from the face of his opponent, and, putting his arm around him, kissed him on either cheek, and turning to the box of the Cæsar, he said:

"Sire, we fight not! We be brothers."

I close, but listen: Jesus is here to lift the helmets! The kingdom of God is the place where the helmets are all lifted, until men see each other as brothers. Then the struggle stops. Oh, young people of this great state, with all the heroic heritages that cluster around you, with all the great opportunities that come to you, as a fellow American and a fellow Christian, I plead with you to go back into your communities and find where Jesus stands, and there, in the spirit of brotherhood, stand with him! That is being a Christian. "If any man wills to come after me, let him deny himself and take up his cross and follow me!" That is the challenge of Jesus to you.

THE GIBRALTAR OF THE MORAL SEAS.*

Rev. Grady D. Feagan.

And this word, "Yet once more," signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain. Hebrews 12. 27.

In the midst of all the doubt and pain and fear of this living, busy age it is good to contemplate the picture God has here given us of things which endure. I think that the divine writer must have had something like the picture of Gibraltar in mind when he penned these lines: the rough angry waves, the black rolling clouds, the whistling winds, and Gibraltar raised proudly aloft, unshaken and unshakable. "Wherefore, receiving a kingdom which cannot be shaken, let us have grace to offer service well-pleasing unto God with reverence and awe: for our God is a consuming fire."

Gibraltar has long been a synonym for STRENGTH. Some insurance companies have used the picture of the grand old rock to signify the strength of their policies. It is strong just because it is a rock, with its definite veins, grains, and granules in organized relationship.

Now the thought of the unshakable kingdom likewise implies strength through organization. Our God is not a God of confusion, but of order. God's laws of nature and of morality are systematic and consistent. The very idea of the "kingdom" of God posits the idea of regularity, order, and harmonious purposefulness.

Gibraltar is not only strength, but PERMANENCE. History knows nothing of a time when there were no Pillars of Hercules situated between the southern coast of Spain and the northern coast of Africa.

So, we may visualize the permanence of this heavenly kingdom. There has never been an age that was not marked by onslaughts. Every doctrine of the Christian faith at one time or another has been fiercely assailed by men.

Some men think that they are modern today when they assail the blood atonement. They would do well to remember that as far back as Julian the Apostate that doctrine has had to stand ridicule, for it was he who in utter contempt of it caused crosses to be passed in procession through the city of Rome bearing the rude outlines of a man's body with the head of an ass, while written beneath were the words, "This is the Christian's God." Yet, is it not wonderful that emerging today from the persecution and ridicule of unregenerate reason there are still Christians by the million who from heart experience sing of washing their robes and making them white in the blood of the Lamb?

Take the doctrine of immortality! Even in Paul's day it was necessary to argue the resurrection. He vindicated the pagan idea, "Let us eat, drink, and be merry, for tomorrow we die," if there is to be no resurrection. The radicals of the French Revolution who posted over graveyards, "They who sleep here, sleep eternally," were only a few of a vast line of deniers known to Paul and known to us. Yet a glance through a modern graveyard, filled with its marbled symbols of hope and chiseled words of faith, demonstrate how well this doctrine has survived the struggle.

Gibraltar has DEPTH, and so has the kingdom of God.

No one has ever fathomed the mysteries of the kingdom. The man who sees no mysteries in the Christian religion has altogether too small a view of life and of God. That scientist who tells us that all the mysteries of our faith must be cleared up before the scientific mind will accept it should remember that religion is not the only thing in the world with mysteries unsolved. The scientist has not found a solution of the mystery of the Beta ray as it comes from the individual atom with remarkable energy, which energy has never yet been accounted for; nor can he tell us why it is that a given proportion of the two constituent elements of acetylene can be burned separately, and then exactly that same proportion burned unitedly with a re-

* Northfield Christian Endeavor Institute, 1925. Condensed.

sult of ninety-eight added calories of heat in the latter case that were not found in the former, although in both cases the substance was burned to ash in a vacuum-tight test tube. Here is just a suggestion of the myriads of mysteries of science today. We do not discount science on that account: rather we get a feeling of the bigness and wonder of it all. Why should religion suffer on this charge? There is no single instance of knowledge, whether in science, religion, or art, that will not, if traced backward just a few removes, land us in the sphere "where the human mind runneth not to the contrary." We live on faith because we must live so if we live at all.

I cannot understand the mystery of the incarnation. How the holy Christ could be born a baby is beyond me. But I believe it in the same way that I believe a thousand other things where sheer thrusts of belief make it possible for me to live an ordinary day. Humanity in its need, its yearning, and its blundering has found that certain things work when believed in to the point of application. So the incarnation to the life of the soul. So the atoning blood of Calvary to the guilty heart. Explain it? No. I don't try to explain it, but I have applied it.

I am not pleading for an unreasonable faith. These things are not unreasonable, but super-reasonable. They do not contradict reason. They should be thought of as companying with it and varying from it only in that they soar above it. I have said that the incarnation cannot be ultimately explained, yet I do not mean by that to say that it is indefensible. Well has some one said that there are only three possible theories as to Jesus of Nazareth. He was bad, he was mad, or he was true. He could not have been bad, for his teachings were not bad, and did not and do not make bad men. He could not have been mad, for his teachings bore remarkable consistency and harmony each with each. There were no contradictory outbursts, neither was there any idle talk. Each sentence as a sharpened arrow went straight to the heart of life. So, by a sort of reductio ad absurdum, we can, after a manner, prove the incarnation of God made flesh. Yet one who has applied the thought in the supreme hours of his soul life must realize, while the idea may company with reason as far as reason can go, it is not limited to reason's confines. He knows that the greater and grander part of the proof lies on beyond her farthest reach, in the mysteries of his own communion with the crucified, risen, glorified Lord of life.

It was the spirit of such a faith that caused Tennyson, after having plucked a delicate flower from an English wall and having examined it as a nature lover and a botanist, to turn to this profounder side and exclaim:

"Flower in the crannied wall,
I hold you here, all in all;
And if I could know what you are,
I would know what God and man are."

Strength, permanence, depth, HEIGHT. And what shall we say of the height of the kingdom? In the case of Gibraltar we know that there are times when murky clouds cover its lower parts, times when boisterous waves surge about its waterline and winds shriek past its sides, yet its proud rough face above the storm is kissed by the pure light of morning.

There are two ways for the man of the kingdom to deal with fogs and storms. He may live near the waterline and rear his defences. He may take comfort in the newly proposed guns that will shoot the fog away, and hence may live along the dangerous shore with gun in hand, or on the wings of prayer and the Holy Spirit he may soar above the waterline, above the foggy sides, and make his home at the top, at last rid of distracting weather conditions by living above them.

Such a man was he who made the boast that he had God in all things. Fire took his home, and death took his family. Still he boasted, only with a slight juxtaposition of words, Now, all things in God! Such men as Moody and Bunyan masterfully represent the height of the kingdom. Men with all the human odds against them, no money, no pull, no education, no friends,—just honest, clean, sensible men with mighty faith in God and mighty appropriation of his Holy Spirit. Psychology may explain phases of such lives, but only a belief in the supernatural regnancy and glory of the Holy Spirit of God can in the end account for them.

THE VISION OF THE MAN WITH A MEASURING LINE.*

Rev. James Reid.

I lifted up mine eyes again, and looked, and behold, a man with a measuring line in his hand!

Then said I: Whither goest thou?

And he said unto me: To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.

And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her! Zechariah 2. 1-5.

The prophet Zechariah was one of the prophets of the days of reconstruction. He lived in the time when the people of Israel were coming back into Jerusalem from their long exile in Babylon.

When these Jews crossed the desert and came back to their ancient city it was a sad sight that met their eyes, for Jerusalem was a heap of ruins. Her ancient walls were flattened to the earth. Her Temple was a pile of rubbish. You and I, who have seen, either in actuality or in pictures, what war can do, can easily understand the utter desolation of the sight, and we can easily understand, too, the despair that filled the hearts of these people who loved Jerusalem when they thought of the task of rebuilding it. And yet, because there was faith and love in their hearts, they did not shrink from even this terrific task.

There is something in faith and love which will never shrink from any task of redemption, however difficult it may be. In point of fact, if you want to know how to distinguish a man who has the spirit of God in him, you will know it better by this than by anything else, by asking this question, whether he has in him any of the divine passion to mend things that have been broken and to heal things that have become diseased. Love is the unconquerable healer. Because these people loved Jerusalem they set to with a will to rebuild its ancient walls and homes and Temple, and Zechariah was one of the prophets whom God sent to inspire them on their way.

Zechariah saw that they had one defect in their outlook,—they could not get away from the past. They could not help thinking about the glory of the Jerusalem that had been.

Of course, it is a good thing for a man to have a sense of the past. The man who has not got an historic sense is of no use for working out plans in the future. A man who thinks there is not any good in the past will never make any good in the future, for we can be perfectly certain that whatever the future may be like, the future will always hold in it the best that is in the past, just as a new tree or a new plant that rises in the springtime holds in the heart of it the sap and the strength and the beauty of the vegetation that has passed away.

It is quite another thing when a man becomes tied to the past: and that is what these people were. They could not see any good in anything except in the old laws and the old institutions and the old ways and the old buildings. They were anchored to the past. They were tied to an ancient regard for something that had been. And Zechariah came to them with his message, which was perfectly simple. He said:

"My brethren, you forget that God still lives, that God still loves! If you are going to recover the glory of your ancient city, you are not going to get it back merely by trying to recover the externals of the past: not by following the old ways, but by seeking the old leader; not by trying to get back the old circumstances, but by recovering the old spirit, the spirit of him who is the same yesterday, today and forever. Whatever you do, your business is to seek God, and find him, and follow him, and give him room to work."

In vision after vision that was the message that Zechariah flung forward before these people. That is the explanation of the vision of the man with the measuring line.

* Northfield General Conference, 1925.

Measuring the Spiritual by the Material.

We do not know whether this vision came to him from actual experience. It is possible that when he was taking a walk around the ruins he came across a man with a measuring line, an architect's apprentice, and asked him what he was doing with his measuring line, and this man replied, "I am mapping and planning out the old foundations in order that we may see how we are going to build the city of Jerusalem again." And as Zechariah thought about this idea of mapping out and rebuilding on the old foundations, he saw the vision of two angels. One of them came to the young man and said to him:

"Look here, young man, the matter with you is that your ideas are too limited, your outlook is too cramped, your plans are far too narrow to hold God's future! You are never going to be any good unless you are willing to give God room to work. If Jerusalem is going to be Jerusalem, then your idea of it has got to be something far more splendid and far more spacious and far more spiritual. God has a far bigger future for you than ever you dreamed, and you are not going to get it by merely being tied to the past and merely trying to restore what is gone. That is the way to cramp and limit God." And then the angel went on to say to him, "Jerusalem shall be inhabited as towns without number, as towns without walls, for the multitude of men and cattle therein, for I, saith the Lord, will be unto her a wall of fire round about her, and for glory I will be in the midst of her."

I think this has a message for today. This young man's trouble was the trouble of a good many people. He was confusing the material with the spiritual. He was confusing the external with the inward.

His first mistake was that he tried to measure spiritual things by material standards. The very idea of taking a measuring line to measure Jerusalem struck the prophet as absurd. Imagine a man trying to measure the Holy City with a measuring line! Imagine a man looking upon Jerusalem as a material fabric, when Jerusalem is a spiritual fact! That is what these people did not understand. They thought Jerusalem consisted in its houses and its walls and its Temple. They did not realize that Jerusalem was a spiritual community, and center of life and hope for the whole world; that you cannot measure Jerusalem by the number of its people or by the strength of its buildings.

If Jerusalem had been measured in that way she would have been as nothing among the other nations of the world. There were Babylon, Greece, Rome,—great towering nations, with their strength and their glory. Beside them Jerusalem would have been as nothing. The reason why Jerusalem was strong was that she was a spiritual fact. She had in her the presence of God. She had in the hearts of her people the capacity to understand the living God. So the prophet said to this man:

"Do not try to measure Jerusalem by an apprentice's yardstick or by a surveyor's chain! Jerusalem is a spiritual fact. Jerusalem is a community of God's people, and as such you must look upon her. Lift up your eyes and see her in her spiritual reality, or there is not going to be any progress for you!"

It seems to me that this man is calling us back today to measure spiritual things spiritually. There is not going to be any progress for us, or any hope for us, until we begin to do it.

Take man himself! How are you going to measure a man? You can measure him materially, if you like. You can measure a man by the chemical elements that make up his physical constitution, or by his skill of mind, by his capacity of brain, or by the amount of money he makes, or by the size of his stature. But if you measure him by these things you will be all wrong. You cannot measure manhood and human personality in that way.

It was just that kind of measurement that nearly wrecked faith centuries ago. When people discovered that the earth moved around the sun, instead of the sun moving around the earth, they began to say to themselves:

"What is man, and what is this world of ours, a mere pigmy star amid the multitudes of the heavenly host? How can God care for a little earth like this, how can God care for us amid all the immensities of space?"

They only recovered their faith when they went back to the values of Jesus and realized that the value of a man, the size of a man, do not depend upon his physical stature; that man's value depends upon his spiritual quality. A man is what he is to God and to Jesus Christ. A man is what he is as a child of God. A man is what he is in his capacity for freedom, and for love, and for doing God's will. That is what a man is, that is the valuation of Jesus, and there is not going to be any progress for us until we have it. So long as we look upon man by external standards and judge him by his money, or his capacity for making money, or for doing things, we are all wrong. So long as we regard man as a mere instrument and tool in production, we are all wrong.

One of the first things that Jesus did was to fling this new valuation of human personality into the midst of the scribes and Pharisees, and to say to them, "How much is a man better than a sheep?" We have got to measure spiritual things by spiritual standards.

Again, take the measurement of a nation. How do we measure a nation? How do we measure the importance of a nation, or the greatness of a nation? Do not we measure it by its trade and its exports and imports? Do not we measure it by the number of its population or by the size of its colonies? Do not we often measure it by its army and navy? Is not that the standard that we apply to nations, and is it not that which is often wrong with us, that we are trying to measure spiritual things by material standards? How many people in the world today are measuring nations by applying to them the standard of the stockbroker's office!

What is the quality of a nation? A nation's strength consists of the quality of its manhood and womanhood. It does not matter how big it is. A nation is measured not by the number of its colonies, or the size of its empire, but by the way in which it deals with other nations; by the way in which it trains them in freedom and independence, so that when they reach independence they shall be allies and friends, and not enemies; by what it does in the progress of the world, and by the place it takes in the community of nations; by what it does to serve God and God's purpose for his world.

My brothers, we are not going to get back to a true idea of progress until we get spiritual standards applied to national life; until some of us, who belong to great nations, bow our heads in humiliation before some of the things which we realize do not belong to our true life at all.

Again, take the church! We have got to get back to spiritual standards in judging the church. Look at the common judgment of the church today by many people! They go to a church building. They say, "What did it cost?" Or they say, "How many members has it?" Or they say, "Are the members high in social standing?" Or they say, "Is the church popular, and do many people attend?" These are the questions they apply to the church, and when a church is not getting on, so to speak, materially,—and it may be because the minister who is in it is preaching the truth, and the truth is not always popular,—people say it is not a success.

My brothers, the true judgment and the true standard that we have got to apply to the church is this: Are the men and women who are in it like Jesus Christ? Have the members who belong to it got the spirit of his compassion? What are they doing in their lives for the kingdom of God? How much do they count for God's kingdom in the world? That is the thing that really counts.

One of the greatest objections to foreign missions is the objection that comes of judging the results by material standards. You go to many a man with regard to foreign missions, and his question is this: What have they produced? His standard is the kind of converts the mission produces, the kind of men and women who can help us in our business and our enterprises. How many converts does the mission produce? That is the standard.

When Dr. Laws, the great Scotch missionary of Livingstonia, first went out he was, in the eyes of Scotland, a dead failure. He settled down there to work, and then heathenism began to roll across his path with its slave raids. His work was flooded out, and he had to leave it for a while,

and go and begin at another station. One paper actually summed up the result of Dr. Laws' first mission thus: "Liabilities: five years' hardship and toil; five years' cost, £5000; five European graves. Assets: one convert and one abandoned mission station." That is the application of the measuring line to foreign missions, and to the kingdom of God. And yet, when you go into the history of that effort of Dr. Laws, you discover that without his first attempt to enter that country there would be no mission station there today, probably, and a large part of Africa would never have been opened up to civilizing influences, as it has been.

You cannot measure a ray of kindness. You cannot measure an unselfish deed. You cannot measure the power of the influence of a life given up to Jesus Christ, no matter how feeble externally they may seem.

There are people today who are despised by the great ones of the earth, whose names are hardly known, but who will shine as the stars in the firmament when all things are made plain, because they count in the spiritual world. You cannot measure spiritual things by material standards. Material standards cannot hold them, cannot compass them. They belong to a different world. Spiritual things belong to the spiritual world. They have got values of their own, and spiritual values are the only real values.

So, when you are judging your church, when you are judging a mission, when you are judging the effect of a conference like this, do not ask the old popular questions as to the number of the crowd, and as to whether people think it has been a popular success! Ask this: Have we seen Jesus Christ? Have we found something of his love? Have some people discovered him and are they going out to live in his spirit in the days that are to come? These are the standards, and it will be a big step in progress when you and I stop valuing things by the valuation of the trader's yard measure, or the stockbroker's office, or even the doctor's thermometer.

Recovering the Living Spirit.

There were two mistakes this man made, because he confused material things with spiritual things. He said to himself, "The earlier Jerusalem is the real Jerusalem, and therefore, if we are going to rebuild Jerusalem, we have got to get back to the past." So he said to himself,—and the Jews who had come back were thinking exactly like him,—"Unless we can recover the old Jerusalem that was we can never recover the Jerusalem that is, the home of God's people." They were making an enormous mistake.

The prophet taught them two things. The first thing is this, that there is no revival by going back to externals, but only by recovering the living spirit. If you want to have your life revived in any particular you are not going to revive it by seeking to recover and restore the past, but only by going back to the Spirit who lives today. We need that lesson in every particular. God still lives, said the prophet to these people, and God still has his own resources. And that is true for us today.

I wonder how many of us believe that God still lives? How many of us in our hearts believe that the God who was in Jesus, the God who was in the risen Christ, who did those miracles of spiritual regeneration, still lives today? I wonder how many of us still believe that the grace which lived in Paul and in Augustine and Luther is still the grace of God today? Of course, we are not going to recover that grace of God by going back to Paul, or Luther, or Augustine, and by attempting to adopt their language or their methods. The way to get back to God is to seek God for ourselves, for God still lives. God still is in the heart of his people, and God is waiting to be known and loved as in the days of old.

There are many people who need this message.

Here is a man in sorrow, for instance. Years ago he lost someone who was the light of his eyes. Perhaps there is a woman in sorrow. Years ago someone went. These people today are anchored to the past. They say, "Oh, we can never recover the life of the past, because we can never get back 'the tender grace of a day that is dead,'" and so they go mourning through the world, hoping for something which in their hearts they know can never come to pass, and day by day falling into the depth of despair. I wonder if there are some of us like that? The message of

Jesus Christ is this, that the old joy and the old peace and the old light of life are not in the circumstances: these are in the God who was behind the circumstances, and the God who was behind the circumstances then is behind the circumstances of today. If you have lost him because your heart is broken and because your world laid in ruins, God can strike through the ruins even as the light strikes through the crack in the crystal and becomes broken into the colors of the rainbow. God still lives, and the only way in which you can recover your joy and your peace and your happiness is by seeking him and finding him still.

Take the case of a nation! There are nations in Europe today who want to be strong, and the way they are seeking to be strong is to recover the past. They want to get back the old armies. They want to build up the old prosperity. They want to go back to the old ways and the old methods. But we are not going to recover the world's life by going back to the material past.

The other day in England a well known Conservative was talking to a well known Labor man, and he said: "Things are very bad. I do not think I have ever lived through a time in which things were so bad as they are today. Do you see any way out?"

That is what people all over the world today are saying. Do you see any way out? What is the way out of the trouble of our modern civilization? Lots of people are thinking, "Oh, if we could only get back to fifty years ago, if we could only get back to the old ways!"

The message of the Bible is that God still lives, and God leads on, and we are not going to get any future merely by going back to the past and trying to recover that, but by seeking and finding the God of today.

The same thing is true in our spiritual life. Some people have a craving for the experience of the old saints. They want to get back to what they knew of Jesus, and of his love and grace. The way to recover the experience of the old saints is not to recover the postures or the methods of the saints. The way to recover it is to find out what God has to say to ourselves today in our own situation, believing that God is seeking us.

You know there are people whose lives are just cramped by this idea of getting back to the past. In England and here, too, we have a great movement towards medievalism in the church. We have people in the church saying to us, "If we can recover the old ritual, if we can recover the old postures, the old prayers and the old ways of the medieval church, then we will recover the glory of God for our age." Nothing of the sort! It is a pure hallucination. God does not live away back in the past. God does not live away back in the old movements of the past. God does not live away back in the old evangelism of the past. We have had great times in evangelism, and great revival movements. God does not live in the ways of revival movements in the days that have gone by. God lives today, and God waits today, and God seeks us today, and he is saying to all of us, who perhaps are waiting wistfully for some new hope to rise upon our day, "For glory I am in the midst of thee," and if with all our hearts we truly seek him we shall surely find him.

Limiting God's Power.

The second thing that this prophet said to this man with the measuring line and to these people around him was that by going back to the past and trying to recapture the externals they were really cramping and limiting the power of God.

They wanted to build the old Jerusalem. God said, "I have got a far bigger Jerusalem to give you." They wanted to set up the old walls. God said, "I want to make Jerusalem like a city of villages, with men and cattle without number." They said, "Oh, but we are afraid! We are afraid of the wildness of the desert, and we must set up these limiting and excluding walls in order to keep us safe." God said, "I will be a wall of fire around about you. Never you fear! Never you be afraid!"

That is the story. That tragic story of limiting the Spirit of God is the story of Israel right through until the time of Jesus Christ. The trouble about Israel was that she was tied up to herself. She believed she was God's favorite. She did not realize that her true life was in serving the nations. She believed that her real life lay in culti-

vating her own soul and excluding other nations. Prophet after prophet came and said to her, "You are not meant to be self-centered. You are meant to live for other people. You are limiting God's power. He means to make you into a great kingdom that is going to cover the earth, not by getting a dominion over other nations, but by breaking down your walls so that the light and the love which are in Jesus Christ may flow out to all the nations of the earth."

And yet, setting up her walls that shut her in, she was setting up the walls that shut God out. I wonder how often we limit God by our ideas and our prejudices and our poor, narrow and crude thoughts of the kind of world God means us to live in, and the kind of future God has for us!

Take our nation again! We set up our standards of what is a prosperous nation. We set limits to the movement of the Spirit of God in our democratic nations. When something comes up, the way in which we judge it is to say, That is socialism, or on the other hand we say, That is capitalism! Because it has some particular "ism" attached to it we will have nothing to do with it, instead of being open to God's truth and love, wherever his Spirit may lead us.

No one can set limits to what the Spirit of God is going to do in the democratic society of nations. The only thing we can do is to walk in God's way and be open to his truth and love wherever it meets us, that he may lead us into all truth.

It is the same with our thinking, when a new idea comes to us. We say, That is so and so, and we attach a label to it. We say, That is not true, because it conflicts with the ideas that we have got. Perhaps it may be true just because it conflicts with the ideas we have got. We won't let it in. It has got the look of the particular "ism" or theology that we abhor, and so we just keep it out, and, keeping it out, with our narrow ideas we cramp God's light and love. In Holland, when some of the Pilgrim fathers were leaving for America, the men who were the best blood of early America, what was the spirit in which they went and the spirit in which they looked at truth? One of their leaders, John Robinson, said:

"My brethren, do not let us limit God's truth to us! God hath still more light to break out of his holy word."

And yet we limit God with our narrow and cramped ideas. Let us lift up our eyes! Do not let us limit God! We limit God for ourselves and we limit God for others. We see people here and there; we have got our own ideas of what they may be. We refuse to look at their tremendous possibilities. All the time God has something beautiful and wonderful in all these people that we might help to realize and we limit him by our want of faith.

It is the same with the kingdom of God. Who shall set limits to God's future? Who shall say what kind of beautiful world it is into which God is going to lead us? We do not know, we have never seen it, and we only get glimpses of it. But, oh, we cramp and limit him by our pessimism and our want of faith and our want of belief in him! God has a greater future for all this world than anyone of us can ever dream. That is the great message of Robert Browning, and that is the great message of Jesus Christ.

"Grow old along with me,
The best is yet to be,
The last of life for which the first was made!
Our times are in his hand,
Who said, A whole I planned.
Youth shows but half.
Trust God, see all, nor be afraid!"

They shall come from the East and from the West, from the North and from the South, people we have despised, people we thought there was nothing in, and they shall sit down in the kingdom of our Father.

I wonder if some of us are limiting God by our ideas of our own life. Oh, we have got a plan for ourselves! We look ahead, and we see this and that, and the next stepping stone, and we have got our career all marked out. And because we have got our career all marked out, when the Spirit of God comes to us in the movement of Jesus Christ, bidding us take another line, we say, That is not in the plan; and we can't see it because we are not open-minded, and so we cramp God's Spirit and limit his leading of us.

The great men have always been open-

minded. David Livingstone went to Africa with the idea that he was going to China. He was meant to go to China, but the way did not open up, and he flung himself at God's feet, and he said, I will go anywhere; and God took him to Africa. Who shall say but what he was destined for Africa? If David Livingstone's mind had not been open, we do not know what might not have happened.

God has no limits for us. God wants to lead us into something far bigger and better than we dreamed. Sometimes he smashes our plans. That is the best thing that could happen to us.

"I would have worked:
God bade me rest.
I would be gone:
God bade me stay.
He broke my will
From day to day, and said me Nay."

Some of us have had that experience, and when we look back we thank God that he broke our plans, that he smashed our cramped minds, that he exploded our old prejudices about ourselves, that we did not get what we wanted. Again and again that is true in history.

Some of you know something about the covenanting struggle in Scotland, how those Scotch covenanters stood against the king of England when he attempted to force upon them a liturgy which they did not want to accept. The struggle went on for twenty bloody years. We in Scotland admire their memory, but when we look sincerely into that great struggle there are some of us who thank God that they did not succeed, because they had it in their hearts to impose upon others the same kind of rigidity which they refused to have imposed upon themselves.

Are there some of us who are limiting God by our failures? We have failed and failed in times that are past, until we do not believe we can succeed, and we will not see the better thing that Jesus Christ has for us. Oh, my brothers, is anything too hard for God? I tell you there is not anything in the dreams of our hearts that are true dreams into which God is not seeking to bring us. There is not any beam of glory of the heart of Jesus Christ that God is not going to make shine in our lives if only we are ready for it. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive what God hath prepared for those that love him."

We are out on a great adventure. We do not know the future, and thank God we do not know it, because if we knew it perhaps we could not go forward. But we do know this about the future, that God is in it, and God is always better than we dream, if only we would open our hearts and lives to him.

We can be perfectly certain of this, that the measure of our achievement and the measure of what we become are the measure of our openness to the light of God's truth and to the power of God's love. And as we follow step by step and day by day, leaving it to God to lead us and to do what he will with us, we can be sure that when we awake we shall be satisfied; for we shall have his likeness.

THE CHRISTIAN WOMAN AND HER CITIZENSHIP.

Miss Jane T. Stoddart.*

George Eliot mourns over "that hopelessly shallow readiness which professes to appropriate the widest sympathies and has no pulse for the nearest." The civic usefulness of women must have its basis in private rectitude.

"How much owest thou unto my lord?" is a text round which poems and sermons have been written, each appealing for a life of altruistic devotion, but "Christian citizenhood" is a title of mockery for the woman who is not making a just, honorable and benevolent use of the money under her control.

What is our behavior, for instance, in the matter of small debts? Are we borrowers of stamps, bus fares, cloakroom pence, with

* Miss Jane Stoddart is one of the foremost women journalists in Great Britain. For many years past, as assistant editor of the "British Weekly," she was the close co-worker of Sir William Robertson Nicoll. The accuracy and breadth of her vision are remarkable, and give to everything she writes an uncontested authority.

a genius for forgetfulness? Are we cadgers for teas and luncheons in the city? Do we habitually allow anybody, even a comparative stranger, to pay for us, rather than bring out our own purse? Have we never any change, even coppers, when an appeal is made from the pulpit for a "retiring collection"? Is there a poor dressmaker somewhere, struggling hard to make both ends meet, who has been kept waiting for her check six months or over?

I should never personally regard any woman as a Christian citizen who was not punctual in the settlement of tradesmen's bills. If it gets known in a district that the milkman, greengrocer, butcher, laundry, employed by Mrs. Slackish have to wait a long time for the payment of their accounts, that lady has forfeited her chance of any wider influence over her fellow citizens.

Meanness finds no opportunity, as of old, in the attempt to beat shopkeepers down by a few farthings on their goods-tickets, for the trades hold together, and we really have in Britain those "Fixed Prices" which the Spaniard placards—and surrenders. It is in dealing with private workers, especially the small dressmaker, upholsterer, cleaner and charwoman, that a shabby disposition finds its natural outlet. Is it asking much that we should not order our spring, summer or autumn outfit till we have the money to pay for it? Insist by all means that the dressmaker shall fulfil her part of the contract, sending home her boxes punctually and attending to alterations. But when the work has been finished to our satisfaction, the rule should be prompt payment. Can we not imagine ourselves, with work-girls to pay and a heavy rent nearly due, waiting for that check which Mrs. Slackish has forgotten to write? That lady dare not "try on her tricks" with any established firm.

In the treatment of household helpers the Christian citizenhood of women is tested.

A family who allowed a pet cat to become a stray while they were absent on holiday would be properly boycotted by the neighbors on their return. It is less easy to put the stamp of disapproval on the employer who contrives, in various paltry ways, to defraud her charwoman of a few shillings. In the small "residential mansions" of London charwomen are usually engaged as regular "outdoor" servants, at a fixed sum per week. Most of us have known mistresses, well provided with this world's goods, who, on leaving perhaps for a three months' holiday on the Riviera, will say to their servant, "I can only pay you 2/– or 3/– while I am away, but of course I shall be glad to take you on again when I return." How is the worker to live during that long time? If the house should be sublet, the incoming tenant would no doubt engage her immediately, but houses and flats often stand empty in these hard times. "Be fair and liberal in money matters" is a sound rule for all Christian citizens.

Leaving aside for the moment the many church interests which occupy women, I see the gate of citizenship opening through a study of the newspapers.

"You cannot do without a daily paper," a wise friend said to me when I came to London. I looked at him, surprised that he had thought such advice necessary. Was not the "Star" in my handbag while we were talking? Had not the "Scotsman" or the "Daily Review" been companions of my childhood?

I recall a wintry morning at St. Boswell's station when I was coming home, aged 20, from my work in the south of England. All discomforts were forgotten as a parcel of "Scotsmans" was unpacked on the platform, and I could read the speech of a political leader about which I had been thinking on the journey. Girls were not encouraged in my youth to bother much about public affairs. A novelist of that time makes a worried housewife say to her husband:

"Redd ye up the Lords and the Commons, and I'll redd up my ain fireside!"

With the coming of the vote, and the rallying of women round such leaders in Parliament as Lady Astor, the Duchess of Athol, and Ellen Wilkinson, it is only the laziest and most frivolous idlers who "do without a daily paper." Wesley's famous maxim applies to women citizens as regards the press: "Get all you can, save all you can, give all you can!" Free libraries are an untold blessing to workers who must watch shillings and sixpences. Within their comfortable rooms we may study the weekly and monthly reviews.

Women of leisure are much occupied

nowadays with the duties of citizenship. One of my own friends has worked for years with the Charity Organization Society. Another is giving voluntary service to the blind. Personal help during the war years at St. Dunstan's has fulfilled for not a few young women of independent means that saying of the psalmist, "Thou hast set my feet in a large room." When the war ended they learned the Braille system in order to copy books for the blind, and they have given time and thought freely to this beautiful ministry.

A place on committees has its perils as well as its honors for the active citizen. Ian Maclaren, in his story "Afterwards," shows how the heart may become hardened through the habit of dealing with cases of distress.

The charwoman writes to Mr. Trevor, who is mourning the death of the gracious wife whose loving character he had never understood.

"When Bill 'ad the rumatiks, and couldn't do no work, and Byby was growing that thin you could see through 'im, Mrs. Byles says to me, 'Mrs. 'Awkes, you goes to the Society for the Horganization of Female Toilers.' Says I, 'Wot is that?' and she declares, 'It's a set of lydies oo wants to 'elp women to work, and they'll see you gets it!' So I goes, and I sees a set of ladies sitting at a table, and they looks at me, and one with spectacles, and a vice like an 'and-saw, arsks me, 'Wot's yer name?' and "Ow old are you?' and "Ow many children 'ave you?' and 'Are your 'abits temperate?' And then she says, 'If you pay a shilling we'll put your name down for work has an unskilled worker.' 'I arn't got a shilling, and Byby's dying for want of food,' says I. 'This ain't a poor-'ouse,' says she; 'this is a booro.'"

The woman goes crying down the stairs, but gentle Mrs. Trevor comes after her.

"Don't cry, Mrs. Hawkes! I've some charring for you, and we'll go to get something for Baby."

A contrast and lesson, there, for women citizens!

The churches are training young women for practical duties of citizenship. In their Sunday schools, Christian Endeavor societies, and agencies of helpfulness, class distinctions are broken down. It was through the chapel folk of Bacup, for instance, that Beatrice Potter (Mrs. Sidney Webb) gained her first sympathetic understanding of the mill-workers' lives. Her old nurse, Mrs. Mills, was persuaded to introduce Beatrice as "Miss Jones, a farmer's daughter from Monmouth," into the Chapel-keepers' house at Irwell Terrace.

"It is curious how completely at home I feel with these people," wrote the young investigator, "and how they open their hearts to me and say I'm the sort of woman they can talk straight away with."

"Live among the workers," writes Mrs. Webb, "if you wish to understand industrial life!" She regarded the Bacup adventure as marking a decisive stage in her self-development.

In churches where women are admitted as members of the literary society, the art of public speaking—so essential in modern citizenship,—is easily and almost unconsciously acquired. Forty years ago, when Beatrice Potter was studying factory conditions in Lancashire, only a few exceptional women could win and hold the attention of popular audiences. The Liberal party had been rent in twain by Mr. Gladstone's Home Rule policy. Mrs. Fawcett's strong intellect and flowing oratory were invaluable aids to Unionist statesmen. At great meetings in London and the provinces the lady whom we now honor as Dame Millicent Fawcett was received with enthusiasm.

The temperance movement has had no more eloquent exponent than Lady Henry Somerset, with the possible exception of her American friend, Miss Frances Willard.

Mrs. Bramwell Booth, whose addresses at Stafford House are as well remembered as those of Henry Drummond at Grosvenor House, did more than anyone to interest the leaders of London society in General Booth's "Darkest England."

For one woman platform speaker in 1886, there are fifty in 1926, but how few reach excellence! Perhaps not more than five or six possess the natural gift of oratory. My own favorites are Miss Violet Markham (Mrs. Carruthers), Lady Bonham-Carter, and Miss Evelyn Underhill (Mrs. Stuart Moore). These have no disturbing mannerisms, and they talk at a moderate pace. Women citizens who address large

Aeroplane view of Northfield Seminary grounds, with Notch Mountain in the background. (Courtesy of Alfred A. Thresher.)

meetings should avoid the "one paragraph speech" which rushes at headlong speed from the first sentence to the last.

"I could not have said 'Jack Robinson' between any two of her sentences," a friend remarked to me after listening to one of these vehement harangues.

A heavy didactic manner may be assumed, all unknowingly, by women whose lives are occupied with dry and difficult subjects. Over-preoccupation with statistics dims the brightness of young talent.

Dear Mr. Moody:

I have been a subscriber to the **Record of Christian Work** for many years, beginning 1897. It is the one magazine that comes into our home that is prized above all others.

Surely I am not able to tell how much this deeply spiritual publication has been to me and my family during these many years!

The request or suggestion that I gave to my family before the holidays was answered by a gift of "Reminiscences and Gospel Hymn Stories," by George C. Stebbins. It is indeed a wonderful book, and my soul has been refreshed again and again in reading it.

I have used it in our service of song in the Sunday school, reading from its pages, and also in visiting the sick. May the blessed Lord abundantly bless George C. Stebbins for giving this book to the world! It is a treasure.

Major Whittle's devotional writings in the **Record** when I first began to receive it, remain with me still. How much he was to me and to thousands only eternity will reveal.

I do not think I ever heard him in person, though I was present in Central Music Hall in Chicago on Chicago day of the World's Fair, and I think Major Whittle was there. What a day that was, and with many thousands of others my wife and I stayed in that meeting the entire day.

Your father D. L. Moody melted our hearts that day, as he did often in the great meetings we heard him in at Chicago. What a blessing to have heard that man of God so many times!

I have never met you personally, though I was present at a meeting in the Chicago Y. M. C. A., I think it was in 1902, when you spoke a few words in presenting F. B. Meyer to the people at a noon meeting. That message of Dr. Meyer's I treasure the notes of to this day. I look forward to his new series in the **Record.**

I have much enjoyed Dr. Gardner's Bible Notes, and have often thought I would write and tell him.

For all the things you have given us in the **Record,** Mr. Moody, we thank you.

I have never been to Northfield, possibly I may never see it, but I feel its spirit all through the year.

May God continue to bless and use you and all your host of light bearers and singers that make many hearts strong with the grace of God!

Yours very truly,
(Signed) L. E. W.

In Forthcoming Numbers.

1926 conference reports begin in the September number with addresses given at the College Men's and the Young Women's conferences, in part as follows:

Jesus, by Prof. H. H. Tweedy.

The Essential Characteristics of Christian Discipleship, by Dr. Robert E. Speer.

Spiritual and Moral Power, by Dr. Sidney Lovett.

Fortieth Anniversary of the Student Volunteer Movement: Addresses by C. K. Ober, Robert P. Wilder, and Dr. Speer.

Christ as Goad, Question, and Vision, by Dr. Henry Sloane Coffin.

Help from Beyond the Hills, by Rev. George Buttrick.

Other addresses by Rev. Samuel Shoemaker, Dr. A. W. Beaven, etc.

October Double Number,—about 80 pages of conference addresses, in addition to the regular departments. 40 cents a copy.

November—Annual Missionary Number.

Conference addresses will appear in every number throughout the year. Subscribe by the year and get them all!

"Till He Come."

Marks the end of:

The Lord's Supper, 1 Corinthians 11. 26.

Our judgments of one another and ourselves, 1 Corinthians 4. 1-5.

Of afflictions, James 5. 7; Hebrews 10. 36, 37.

Of earthly service, Luke 19. 13.

Of Jerusalem's downtreading, Luke 21. 24.

Of Israel's blindness, Romans 11. 25.

Of the false one's rule, Revelation 2. 27.

Then he whose right it is shall wear earth's royal crown.—T. Robinson.

The "Conference" Mania.

From Another Viewpoint.

President Samuel M. Vauclain of the Baldwin Locomotive Works is credited with the following commonsense remarks anent a popular nuisance:

"In our enterprise there are few of these so called conferences going on. When we hire a man we expect him to know how to handle his department without always having to confer with somebody else about it. I have great faith in individual human beings, but little in committees and rules."

The prodigious amounts of time and money that are wasted in this popular mania are sufficient to shock an ordinary conscience, but they have no perceptible effect on the chronic confrère. He goes right ahead and calls another one, and if you do not attend, what he thinks of you would not look good in print. Fortunately, you seldom care a fig for his opinion.

New York has gone conference-mad in the conduct of its business affairs, but of all the afflicted organizations the Young Men's Christian Association presents one of the most acute cases. In spite of the fact that an investigator recently demonstrated that our silly conferences cost $35 per day per man, the prodigal waste goes on. And how it does sweeten your disposition to call up one of these scouts, who is supposed to be on his job, and eternally encounter the reply:

"I am sorry; he is in conference just now"!

The conference is the refuge of the man who has little to do, and who does not want people to find it out. It is one of the grandest ways to appear busy, without actually being so, that the world has yet discovered.

Our organization is paying through the nose for this evil at a rate that is simply appalling. The inefficiency of the mass in getting things done has been demonstrated a million times or more. One of the surest ways to shackle leadership is to tie a man of ideas up with twenty-five others who never had an idea in their lives, and whose only contribution to the conference is, "I don't think so!" If the conference idea were abolished by the Association, a lot of fellows would be out of a job, but time, annoyance and a huge sum of money would be saved to our long-suffering organization. —"Railroad Men."

My dear Doctor Rees:

Please accept an expression of sincerest heart appreciation of your exceeding goodness in renewing again my subscription for the **Record of Christian Work.** I regard it as the most readable and religiously informing and spiritually helpful periodical that comes to our home. I anticipate its coming each month with special pleasure, and am never disappointed in the wealth of its contents. I certainly do thank you sincerely.

May the dear Lord continue to graciously bless you and your co-workers and the work as you push the battle to the gates in the service of the king!

Most cordially yours,
(Signed) F. H. C.

OUR BOOK TABLE.

READ AT LEAST ONE RELIGIOUS BOOK A MONTH, BESIDE THE BIBLE!

Grace H. Dodge, Merchant of Dreams, by Abbie Graham. Womans Press, New York. 329 pages, with frontispiece. $2.

A volume that deserves to be classed among standard American biographies. The life story of a great and useful lady which will compensate in some degree for her own reserve in not allowing herself to be made public in her multifarious good works and kindly acts during her lifetime.

As a literary effort the biography is well done. The author makes her subject live in these pages in all her largeness of vision and businesslike achievement and simple-hearted friendliness. That is as it should be, but there is no little taste and skill in the selection and use of the matter.

Like all the publications of the Womans Press, the book is handsomely made up,—readable type, generous margins. And the price is low.

Miss Grace Hoadley Dodge was born into a family that had produced a line of merchant princes in New York,—Christian business men of the noblest personal character. The elder J. Pierpont Morgan is reported to have said of her that she had the finest business brain in the United States, not excepting that of any man. The reader will not challenge this estimate of her executive ability when he learns of her successive interests.

Her first public efforts were on behalf of the children and girls of the East Side, where she pioneered in Kitchen Garden schools and Working Girls' societies. Both efforts grew eventually or were absorbed into associations of national and international scope. That was one of her qualities: she analyzed every need with business thoroughness, then planned to meet that need with the genius and success of big business.

She did not have a college education, but soon she perceived the need of trained teachers, hence of a school of research for the scientific training of teachers. Out of her dreams and interest developed Teachers College, now a branch of Columbia University. For some years Miss Dodge was a commissioner of Education of New York City.

She had the true valuation of life, and always thought in terms of living girls,—her friends, her special field. When the earlier enterprises of her interest had found themselves, she next turned to the Y. W. C. A. Until nearly 20 years ago there were two competing Y. W. agencies in this country. Miss Dodge saw the folly of it, and succeeded in unifying them into one body, of which she was foreordained to be president, and to which she devoted time and money during her last years.

Other objects that had her personal attention and support were the Traveler's Aid Society, Constantinople Women's College, in fact all the international agencies to aid young women. No one knows the good she did with her brains, her organizing ability, her money,—and her kindness, for she was ever thinking of individuals and doing kindly things for them. She kept a record book which showed that in 28 busy years she wrote 201,816 letters, not counting Christmas and Easter greetings and the like, all by hand except during the last few years after she got writer's cramp.

Miss Dodge was born in 1856. She died in 1914. This biography can awaken only admiration and gratitude to God for her many fruitful activities. Perhaps she symbolizes a type that has almost passed: born into a wealthy family with the conservative traditions of the last century, but open-minded and open-hearted to new ideas and plans to meet new conditions. Certainly it is a historic and inspiring life story.

Biblical Themes.

Apocrypha (The) in the Revised Version. Oxford University Press, New York. 433 pages. 80 cents.

A handy pocket edition in the Revision of 1894. Many hold that the Bible is incomplete that fails to include the Apocrypha, so every Bible student should have a copy.

Bible Reader's Companion (The). Oxford University Press, New York. 68 pages. 50 cents.

Every page contains useful knowledge for the beginner who wants to know about the Bible and its contents.

The first 20 pages give a clear, condensed, conservative statement about the canon and authority of the Bible, the integrity of its text, versions, and so forth. Ten full-page plates depict the growth of the Bible from the earliest known MSS. to the latest Oxford Bible. Then follows a plan for reading through the Bible in a year, lists of our Lord's miracles and parables, and other instructive matters.

Christ Supreme: A Testimony, by Arthur H. Carter. Bible Institute Colportage Association, Chicago. 83 pages. 30 and 75 cents.

A book that exalts Christ by unfolding the Scriptures concerning him, in 14 chapters. The author traces prophetic allusions in the Old Testament, and of course portrays the life and person of Christ as found in the New Testament. The pages evince the warm evangelical fervor of the author, and are convincing to one who accepts Scripture at its face value.

Foundations of Faith: Volume II, Christological, by W. E. Orchard. George H. Doran Co., New York. 196 pages. $1.75 net.

Twelve chapters on aspects of Christ's person and career. First a chapter on the preparation for Christ, followed by one on the credibility of the Gospels. With these matters settled, our Lord's virgin birth, death and resurrection, teaching and consciousness are dealt with, and the doctrines of the Trinity and the atonement.

Dr. Orchard states his convictions in no uncertain terms, so that he affords a thought-provoking study on these matters on which there is wide difference among Christian scholars.

Fundamental Christianity, by Francis L. Patton. Macmillan Co., New York. 334 pages. $2.25.

This volume represents the ripe results, matured by a strong thinker, of a lifetime of study and teaching of Christianity,—its measure and meaning, its origin and authority. Dr. Patton, ex-president of both Princeton University and Princeton Theological Seminary, treats vigorously of the Theistic View of the World, the Seat of Authority in Religion, the New Christianity, the Person of Christ, and the Pauline Theology. Of course he is conservative,—some may say reactionary,—but his book is a model for calm and courteous discussion of mooted doctrines, and indeed great men do not need to call names.

The book gives the substance of the James Sprunt Lectures in Union Theological Seminary in Virginia.

The distinguished author declines to take either of the labels "Modernist" or "Fundamentalist," for, he says, "I am enough of a modernist to feel that I have a right to live in the 20th century, and too much of a fundamentalist to renounce my heritage of faith for the sake of being fashionable in company."

Theism is treated in the familiar Patton manner, insightful and trenchant. The office of reason as an interpreter of the Scriptures is recognized, but the Bible is unreservedly affirmed to be the Word of God, presenting to us "a panorama of the divine purpose." In a fine passage the cumulative power of the arguments for the divinity of Christ is illustrated by the metaphor of a rope: though one or two strands may break, or seem weaker, when all are put together the rope will hold. A keen judgment is the remark about Arianism, that it has in it "too much supernaturalism to suit those who hold a uniformitarian view of nature, and too little to meet the moral needs of mankind." The chapter on the Pauline Theology is not perhaps as strong or conclusive as the other chapters.

The reading of the book will tend to steady the faith of intelligent laymen, who are too apt to be impressed by the know-it-all airs of many of the professors and authors of the day.—C. A. S. D.

Glorious Names of Jesus (The), by Amos R. Wells. Fleming H. Revell Co., New York. 64 pages. 60 cents.

Fourteen names applied to our Lord in the Scripture record are defined and explained and treated homiletically, four or five pages to each. An inspirational volume that can be read a chapter at a time with much blessing.

My Lord Christ: A Tribute, by Joseph Judson Taylor. George H. Doran Co., New York. 159 pages. $1.75 net.

Twelve chapters, each a cross section in the revelation of Jesus Christ, from the manger to the throne. Each chapter receives its cue from a text. In each instance it is the Christ of God who is exalted, giving his message of reconciliation.

Pen Portraits of the Prophets, by Bernard C. Clausen. Fleming H. Revell Co., New York. 175 pages. $1.50.

Dr. Clausen of Syracuse, N. Y., is one of the galaxy of younger Baptist preachers who are making successes of their churches. Here are 12 chapters, with titles like these: "The Preacher Who Stirred Up Trouble—Isaiah"; "The Preacher Who Loved the Word—Zephaniah"; "The Preacher Who Doubted God—Habakkuk."

There is nothing hackneyed in Dr. Clausen's addresses.

Portraits of Jesus Christ in the New Testament (The), by Henry Sloane Coffin. Macmillan Co., New York. 96 pages. $1.

Dr. Coffin's thought is that the historic Jesus is presented in a number of portraits in the New Testament, differing in many details and with no effort to harmonize them.

Each writer was trying to present a whole Christ to his readers, for he was not aware that he was contributing to a collection of writings where omissions would be made good by other writers. Eight of these portraits are to be found, namely, in the earliest preaching, in the letters of Paul, in Mark, Matthew and Luke, Hebrews, the Revelation, and the Gospel according to John.

The chapters are expository sermons in Dr. Coffin's best style: carefully constructed, well expressed, easy to follow, clear-cut in the portrait lines that he sees in each case. Each study ends with several aspects of its significance or appeal for today.

Religion of Power (The), by Harris E. Kirk. George H. Doran Co., New York. 317 pages. $2.

The writer of this book is that Baltimore pastor who a few months ago became the subject of nationwide press comment because he refused the call of the Fifth Avenue Presbyterian Church of New York. He is no stranger to the readers of the **Record of Christian Work,** and is well known at Northfield.

The book consists of nine lectures. Beginning with a lucid description of the background against which Christianity appeared, the discussion is divided into two consecutive parts, "The Quest for Safe Conduct" and "The Religion of Power": these being followed by a "Conclusion, The Finality of Christianity."

The author's position is clearly stated, first, in a sentence in the brief Preface, "I believe that Jesus Christ is the Son of God, and that his gospel is the final and complete adjustment of the human spirit to its eternal relationships," and again in the last words of the book, "The twentieth century is as ready for a gospel of power as the first century was; and when we advocate that gospel with the intellectual vigor, passionate conviction and constructive energy which characterised that age; when we can give convincing evidence of its power in our own experience; above all, when we can prove the loyalty of our lives to the Lord of glory by an enthusiastic personal service to the world's spiritual needs, we shall again see the Christian dynamic functioning in history as it did when first it illuminated the darkness and transformed the life of the ancient world."—W. O. S.

Speaker's Bible (The): James, edited by James Hastings. W. P. Blessing Co., Chicago. 304 pages. $4.

This volume follows the plan of the previous volumes in the series. Two hundred and twenty-two pages are given to a sermonic commentary on James by verses and sections, one page to an Index of the names of other commentaries, 16 pages to an Index of sermons in other books on texts in James, and one page more to articles on faith and works. The remainder of the book is an Index to volumes 1 to 9.

Theology of Personality (The), by William Samuel Bishop. Longmans Green & Co., New York. 231 pages. $1.50.

A fine treatise on theology. The doctrine of the Trinity, the relation of the "person" to the "substance," is most illuminating, and should have a permanent place in theological thought.

Dr. Bishop writes from the Anglo-Catholic point of view with what to many is an undue emphasis on the authority of the church as guided by the Spirit. His high sacramentarian ideas enter more as an aside than as essential to the main purpose.

It is refreshing in these days to find one who regards the New Testament as a revelation from God. No one can follow his argument without a higher regard for the wisdom that guided the fathers in their formulation of the church's doctrine of the Trinity and of the person of Christ.—S. C. H.

These Sayings of Mine, by Lloyd C. Douglas. Charles Scribner's Sons, New York. $1.50.

A charming inspirational book for any pastor on the teachings of Jesus.

The title is thoroughly suggestive of the contents. Mr. Douglas assumes that the chief work of Jesus was teaching. He calls to a closer study of that teaching. This teaching was so wonderful that he regards it impossible to doubt the miracle, because "the greater includes the less."

The book is full of gripping and new interpretations of parables and sayings as applied to modern life.—S. C. H.

Tree of Healing (The): Short Studies in the Message of the Cross, by J. M. E. Ross. George H. Doran Co., New York. 278 pages, with frontispiece.

The glamor of friendship hangs over this book. Mr. Ross succeeded Robertson Nicoll as editor of the "British Weekly," but his lifework was soon cut short by death. Dr. James Moffatt contributes an intimate Sketch of Mr. Ross, over 20 pages long, which breathes of the love and esteem in which he was held.

The contents are in three parts. Two addresses on "Shadows from Afar" (Genesis 3. 15 and 22. 2): other studies of Old Testament shadows of the cross being unfinished. Six on "The Cross from Close at Hand," and eight on "Some Reflections and After-Thoughts."

They are of the best thought and evangelical type of British—or Scottish—ministers.

Threshold (The): Studies in the First Psalm, by Henry Howard. George H. Doran Co., New York. 154 pages. $1.50.

The author is the Australian Methodist

preacher who has recently been installed as minister of Fifth Avenue Presbyterian Church, New York. This book, and a volume of sermons for young people reviewed elsewhere in this number, entitled "The Beauty of Strength," are recent fruits of his pen.

Mr. Howard's strength is that of British preachers,—he never gets far away from Scripture. Here he opens up the teaching of Psalm 1 in 10 chapters. His illustrations are mostly new to America, indeed the whole treatise will be found fresh and stimulating by American readers.

Autobiographical.

Crusaders of the Twentieth Century: A Lutheran Story in the Empire State, by Samuel Trexler. Macmillan Co., New York.

Essentially autobiographical, for the author tells of the development of Lutheran work as he had a share in it, first in founding a church in Brooklyn, then in ministering to students in an Eastern university, then serving as a chaplain in France, and lastly presiding over the synod of New York and New England.

There is a joyful and hopeful tone about the whole recital that no doubt largely explains the author's personal successes. His experiences and counsels will be of value to all the churches. The denominational emphasis is so slight as not to obtrude, though of course the story does reflect honor on the Lutheran body.

George C. Stebbins' Reminiscences and Gospel Hymn Stories. Record of Christian Work, East Northfield, Mass. 327 pages, illustrated. $3 net.

Mr. Stebbins, in happy phrase and with modest personal references, introduces us to that remarkable and devoted group of evangelists and gospel singers of the last 50 years whose dominant figure was D. L. Moody. Their long and fruitful service and their most famous gospel songs arose in the demands of the work, which aimed to touch the heart and invite to immediate decision for Christ. These men felt a clear call to the work, and success in the work was accepted as evidence of their call.

Brief biographies of some 20 eminent gospel singers and hymn writers, from Philip Phillips to Homer Rodeheaver, with lively incidents and personal recollections, make up one pleasing chapter. Anecdotes connected with famous songs show how they led to definite conversions.

Mr. Stebbins regards Mr. Sankey as the pioneer "singing evangelist," leader of the ever growing army of consecrated singers. To him he accords the high honor of securing for sacred song its rightful place as a divinely appointed agency in proclaiming the gospel, and of establishing the custom of evangelists going about two and two, preaching the Word in sermon and song.

To Mr. Moody he gives the honor of first recognizing the powerful influence of inspiring hymns on the people, and of giving singer and song that prominence in evangelistic service which they hold to this day. Mr. Moody, though unable to tell one tune from another, loved Christian song as few do, and insisted on much enthusiastic singing of songs that would touch hearts and drive home and fasten in the memory Scripture truths.—T. C.

My Religion, by Emil G. Hirsch. Macmillan Co., New York. 382 pages. $5.

It is a great pleasure to review in a Christian magazine the volume by so noted a Jew as Dr. Emil G. Hirsch. We wonder what kind of a reaction some of our readers will have if they read the first paper in this volume, entitled "My Religion and the Religion of Jesus."

Not the least value to the Christian reader of this book will be the information it gives him of the Jewish point of view. In some places he will have to possess a strong digestion. As he turns page after page, if he would be broad-minded and deep-hearted he will have to continually say to himself, "Put yourself in his place!" It is well for the Christian reader also to remember that Emil G. Hirsch was a member of the same church in which Jesus himself died. They were fellow churchmen, and therefore we should not have so much sympathy with the one as to be altogether lacking in sympathy for the other.

Dr. Hirsch was a modern Jew. He treated of such subjects as crime waves, higher criticism, and the old and the new Jewish woman. We remember, too, that he was an earnestly religious man, and his chapters on the family and on prayer will be found stimulating and helpful. As we read his last chapter on Abraham Lincoln we remember how Lincoln, who died outside the church, did so because he could not find a church that would receive him simply on his Master's definition of a Christian,—"One who loves the Lord his God with all his heart and soul and mind, and his neighbor as himself." Christ took that definition from two passages of the old Testament.

Therefore those of us who believe that the Jew has a message for the Christian as well as that the Christian has a message for the Jew, will find inspiration as well as information in this volume.—H. P.

Concerning Evolution.

Case Against Evolution (The), by George Barry O'Toole. Macmillan Co., New York. 408 pages. $1.75.

"Evolution" is a question that can be settled, if ever, only by science, that is, by man's diligent and reverent use of the thinking powers with which his Maker has endowed him. No theory of inspiration can gainsay the rights of reason in this respect.

This is by no means the same thing, however, as saying that the ipse dixit of any particular scientists will settle the question for us, or that revelation has nothing to say about the matter. Faith, while it may not dogmatize as to God's handwriting in the rocks and in history, does clarify human vision, and induces an open-minded attitude to research.

It is in this spirit that this excellent book (by a Roman Catholic) is written. Dr. O'Toole, a learned scientist, painstakingly examines the question of evolution under two main heads, Evolution in General and The Problem of Origins. His book is welcome as an antidote, from a man who has a right to an opinion, to the crass dogmatism of the type of modern scientists who, intent on making out a plausible case for evolution, fail to look at, or discredit, the facts that seem to make against it,—such as the great cataclysms and disappearances of forms. The safest attitude toward evolution is, then, says this author, the agnostic one, though he adduces a great number of evidences which seem positively to militate against it. In his view evolution, no longer regarded by its advocates as just a hypothesis (as it really is), has long since degenerated into a dogma, which is believed in spite of the facts, and not on account of them.

The book is readable, while thoroughly scientific and closely reasoned. The chapter on "The Origin of the Human Soul" is particularly important. As an evidence of the fairness of the writer may be quoted his admission that an evolutionary origin of instinct, though extremely improbable, is not inconceivable, but he well says that intelligence "is a superorganic power, having its source in a spiritual principle that from the very nature of things cannot be evolved from matter." A glossary adds to the interest of the volume.

Whatever conclusion may finally be reached as to evolution as a scientific methodology, this book will do good service in cautioning the public against accepting it as an ultimate philosophy.—C. A. S. D.

Evolution and Creation, by Oliver Lodge. George H. Doran Co., New York. 160 pages. $2 net.

The discussion of evolution and creation is placed on an unusual plane by this book. Sir Oliver is one of the leading physicists and thinkers in the world. The everyday value of words like "time" or "creation" is trifling when one knows the latest findings of the physicists regarding the universe. The problems of creation and evolution take on a totally different aspect.

Sir Oliver has the great facility of talking and writing about deep things so that the average man can follow him. It would silence much current disputation if this book got a patient reading.

Sir Oliver posits a God behind the universe, and accepts evolution as his process. He is candid in admission of what he does not know, like a true scholar. He has to assume, without giving explanation, the coming of several attributes by which man evolved. He believes that man is on the right road for perfection, and uses Bible language like an evangelical but with a meaning of his own. The closing chapters, therefore, are not as absorbing and convincing as when he is dealing with origins, existence, cosmic evolution, material creation, the laboratory facts of the physicists. But it is wholesome reading, and gives one the advanced thought of a sane, kindly, well intentioned scientist.

Modern Triangle (The): Evolution, Philosophy and Criticism, by S. J. Bole. Biola Book Room, Los Angeles, California. 230 pages. $1.50.

An honest if not altogether satisfactory attempt by a deeply earnest man, professor of Biology in Wheaton College, Illinois, to defend the faith against evolution and Biblical criticism of the modern type. The book is strongly commended by Dr. Leander S. Keyser, who writes an Introduction, pointing out that Prof. Bole was once "caught in the meshes of the evolutionary theory," but converted therefrom.

It is a mixture of science—some parts of science,—and of theology of the traditional unbending type. We are not interested in evolution, but it should be said that the book does not, to say the least, allow a reasonable doubt to Christian evolution, or to a dynamic rather than literal view of the Bible. The book is not as well put together as might be, and indulges in some personal references which would better have been omitted: for it is an old adage that "calling names is not philosophy." Nothing in these matters can be settled without an appeal to a reason enlightened by the divine Spirit.

The defect of the book is that it confines faith or orthodoxy to too narrow conceptions of both science and religion. At the same time some good and true things are said in the volume, and if it puts a check on too reckless thinking by our young people, and leads them to reconsider the grounds of a truly growing as well as grown faith, it will do good.—C. A. S. D.

Personality and Reality: A Proof of the Real Existence of a Supreme Self in the Universe, by J. E. Turner. Macmillan Co., New York. 190 pages. $1.50.

A book of strong excellencies and marked defects. It is written in a clear style, is not burdened with technicalities, and means to be "on the side of the angels."

The fact is recognized that both the "flower in the crannied wall" and the nature of man reveal what God and man is, and anthropomorphism is held to be rea-

sonable, provided the right sort of an "anthropos" be taken as the measure. The defects seem to be a slighting of the traditional arguments for the being of God,—although it is conceded that there may be something in the Hegelian rehabilitation of the ontological argument discredited by Kant,—the unreserved acceptance of "the facts of materialism" and of evolution, and a somewhat dogmatic refusal to entertain the possibility of subjectivism, or idealism, in the interest of a "direct realism." These evidently are assumptions, which the author has a right to make, but which do not afford a stable foundation for a convincing "proof."

Dr. Turner is also undecided as to whether the Supreme Self which he thinks he establishes is to be regarded as divine, or be named "God," and to that question remains indifferent. His argument rests upon two supports, the psychological analysis of mind, and the matter-modes (better called force-concepts) of physics. These are rather shaky reeds, for the personal equation of speculation enters into the views presented.

All along materialism (the old term) and mechanism are accepted, yet rather inconsistently mind of some kind is saved from being caught in the closed circuit. An "extremely complex and automatic mechanism" is thought of as taking the place of a "dominant mind," while personality itself is "the final outcome of a long evolution, whose basis, if not indeed its entire ground and explanation, lies in the material world." In the grand manner of Bradley a superpersonality in the Absolute is granted to be possible, but becomes practically meaningless for man.

By entangling himself with a somewhat doubtful physical science,—which at best is descriptive, not ultimately interpretative of life,—good in its own sphere, but not good for everything, and identifying himself with mechanistic views of both of "matter" and quasi-mind, Dr. Turner is weighted down, so that he climbs with difficulty toward a supreme selfhood. It would have been better we think if he retained the concepts of "law" and a "lawgiver," and kept clear of that mental construct,—or destruct,—mechanism. At the same time he may be commended for the sincere purpose of erecting a pyramid of proof from whose apex thinkers of a certain type may leap off into a belated theism. The ability of the author is unquestioned.—C. A. S. D.

For Christian Workers.

American Villagers, by C. Luther Fry. George H. Doran Co., New York. 202 pages. $2.50.

Published for the Institute of Social and Religious Research. It is the only volume to date which attempts an orderly discussion of the contribution of the village to the national life. There are 18,000 villages in America, and one-eighth of the population is found in them.

This volume seeks to show just what kind of people "villagers" are, how they amuse themselves, what they work at, and what is their particular contribution to American civilization. This study will be of intense interest not alone to social students, but to the villagers themselves and all interested in village life.

A village is defined as a place whose population ranges from 250 to 2500. There are over 50 statistical tables, seven maps and diagrams, and several appendices.

Building Sermons with Symphonic Themes, by William L. Stidger. George H. Doran Co., New York. 273 pages. $2.

A symphonic sermon is built upon a text of Scripture and a symphonic theme (usually expressed in a couple of lines of poetry,) which is audibly repeated throughout the sermon until it burns itself into the hearer's mind and memory.

When his first volume was published a few months ago, Dr. Stidger claimed that he had evolved a new method of homiletics. It was an idea which would revolutionize preaching. Since that time many ministers have tried out the new way, and have become enthusiastic about it.

In this volume there are sixteen of Dr. Stidger's symphonic sermons. They will prove an inspiration and model to ministers who are alert for new possibilities in the preaching of the old truths.

Building Up the Midweek Service, by William L. Stidger. George H. Doran Co., New York. 134 pages. $1.25.

When a preacher is able to hold a thousand persons in a midweek service he is worth listening to when he tells how he does it.

In brief, Dr. Stidger thinks the old name and methods of the prayer meeting must be changed in this day, without, however, losing spiritual tone. He would have new types of testimony and praying, special features once a month, etc. At Detroit he even graded the mid week meeting into adult and younger groups.

It is all here in outline, with ideas that any and every church can select and adapt to its own need.

Character: A Textbook on Principles of Moral Conduct, by Henry Varnum and Henrietta Heron. Standard Publishing Co., Cincinnati, Ohio. 400 pages. $2.

For use in private and public schools and colleges, in homes and societies. Here is gathered in convenient form the quintessence of the morality of several thousand years. While highly Christian in its teaching, the sentiments are expressed so that everyone must feel their sanity and wisdom.

The work is composed of 18 Books, beginning with God and ending with man.

Each book is divided into one to a dozen parts or chapters. Each of these parts or chapters consists of a series of brief, pithy, numbered statements on some phase of the subject considered.

While not theological in any narrow sectarian sense, every page recognizes God as Lord of the conscience, and the authority in conduct. Obedience to God is morality; disobedience is immorality. We are to keep God's commands because we love him, not because we hope for his rewards, or fear the punishment of broken laws.

A complete Index adds greatly to the value of this useful book.—T. C.

"Crowds of Souls" for the Church and the Kingdom, by Clinton Wunder. Fleming H. Revell Co., New York. 183 pages, illustrated. $1.50.

Mr. Wunder is the successful young minister of the Baptist Temple, Rochester, N. Y. He has made a success by putting business methods into the conduct of his church. In a dozen chapters he tells how he has done it,—wise organization, effective preaching, intelligent finance, religious education, community and world service, with eager promotion and publicity, all in the spirit of love and loyalty to Jesus Christ.

Cyclopedia of Funeral Sermons and Sketches, with Ministrant's Manual, compiled and edited by G. B. F. Hallock. 253 pages. $2.50.

We quite believe the author's statement that 40 years of need and experience lie enshrined within the covers of this book. It contains forms of service, suggestive texts, prayers, Scripture readings, quotable poetry, illustrations, and other features suitable in the ministry of comfort in time of death. All this matter is divided into six parts, namely, sections relating to the death of children, young people, those dying in the prime of life, the aged, those of special relationships such as only sons, a minister or church officer, the unrepentant, etc.

Of course the book is intended for ministers, and they will find it an invaluable assistant. Dr. Hallock can be trusted for his spiritual sense and literary good taste.

Devotional Diary (A), arranged by J. H. Oldham. George H. Doran Co., New York. 60 cents net.

A vest pocket booklet that has grown out of a felt need for a record book for one's devotional life. It contains blank pages for prayer subjects, and for keeping track of the exact time spent in quiet devotion every day for a couple of years. There are pages of devotional texts and quotations for each day for two months, as in the usual devotional year books.

The record of time actually spent in daily devotions seems to be the unique feature. It is urged as a check against self-deception and a salutary witness to one's faithfulness or otherwise in feeding one's inner life.

How Jesus Won Men, by L. R. Scarborough. George H. Doran Co., New York. 290 pages. $2.

This volume is meant to be an intensive study of Christ and his public ministry from the point of view of a winner of souls,—his methods, spirit, doctrines, agencies or helps. About 160 pages analyze and interpret the recorded ministries of Christ in this way. Then follow a hundred pages of more summarized studies in the methods and teachings of our Lord as a soul-winner,—the simplicity of his evangelism, his tears, the joy he found, etc.

We think it is an ideal way to study the subject of soul-winning, remembering always that much more revelation is to be found in later New Testament teaching and method: and we commend the book to the earnest attention of all believers.

Imagination and Religion, by S. Parkes Cadman. Macmillan Co., New York. 208 pages. $1.50.

These are the Cole Lectures for 1924, delivered under the auspices of the Theological Faculty of Vanderbilt University. They were designed for theological students, and delivered in the inimitable style of this prince of preachers.

The book is a plea for the right use of the imagination in preaching, and covers a marvelous range of topics from mythology to science and reasoned religion, showing the place and function of imagination at every turn. Dr. Cadman illustrates his theme subconsciously by the wonderful play of his own imagination, where to his reader's mind picture succeeds picture and landscape takes the place of portrait with kaleidoscopic rapidity.

Dr. Cadman's theological position comes in for defence in his plea for a right use of the imagination in the use of the book of nature as interpreted by the latest results of scientific research. Perhaps he does not distinguish between the imaginings of science and the facts of science, but that does not properly come into his discussion.

The immense range of Dr. Cadman's reading, and his grasp of varied branches of human knowledge, are an increasing amazement as one turns the pages of this book. It gives some clue to his wonderful ability to answer all sorts of questions, which constitutes one of the features of his radio service on Sunday afternoons.—S. C. H.

Learning God's Way: Programs for the Primary Department, by Caroline Dudley. 156 pages. $1.75.

Stories from the Great Library, for the Use of Children from Six to Twelve, by Arthur Henry Limouze. 143 pages, illustrated. $1.50.

These books, published by the Board of Christian Education of the Presbyterian Church, Philadelphia, are for the Daily Vacation Bible school.

The former contains 25 programs, with introductory and supplementary matter. The stories are from the Bible and mission work.

The latter, in addition to 20 pages of introductory matter, has daily programs for five weeks, and also a section of craft projects for boys and for girls.

Local Church (The): Its Present and Future, by Frederick A. Agar. Fleming H. Revell Co., New York. 86 pages. $1.

Dr. Agar has already a number of church efficiency books to his credit. The present volume surveys the strong and weak points in many churches today, and from actual experience suggests what has been found good in personnel and organization. The book is constructive rather than over-critical, and will give any Christian worker some useful pointers.

Our Salvation: A Course of Addresses on the Atonement, by Charles E. Raven. Martin Hopkinson & Co., London. 111 pages. 4/6 net.

This book is out of the ordinary rut for the American reader. The author is canon of Liverpool, a leading figure in the Anglican church.

There is first "A Note on Modern Evangelism," in which Canon Raven shows a difference between oldtime and modern evangelistic preaching and effort; holding, however, that the message is the same, though the phraseology and emphasis are diverse.

Follow nine addresses given at Canon Wood's church at Cambridge. These cover familiar stages from the slavery of sin to the life of service and of suffering. British critics and modernists are as a rule earnest and simple-hearted believers in Lord Jesus, and in these addresses Canon Raven sticks to central truths.

Problems of Faith and Worship: A Record of the Church Congress in the United States on Its 51st Anniversary, 1925. Macmillan Co., New York. 313 pages. $2.

The Protestant Episcopal Church Congress represents all schools of thought. The subjects discussed in 1925 were Heresy; What Is It, and What Shall We Do with It?; The United States in World Relations; The Place of Miracles in Religion; The Holy Communion; Reservation; The Use of the Chalice; The Value of the Church to Religious Living.

Each subject was opened by one or two papers, followed by questions and discussion. The treatment is of course from the Episcopal standpoint, but the diversity in views broadens its scope.

Stewardship in the Life of Youth, by Robert Donald Williamson and Helen Kingsbury Wallace. Fleming H. Revell Co., New York. 88 pages. $1.

The particular value of this book is that it is addressed more especially to young people and adapts stewardship talk to their ears. The authors are field specialists on stewardship of the Northern Baptist Convention, so the book is written out of adequate personal experience and knowledge of the subject.

The matter is broken into short sections which make it easy to read.

Thinking Through: Facts and Principles to Clarify the Controversial Thinking of the Church, by Alva Martin Kerr. George H. Doran Co., New York. 125 pages. $1.25.

Dr. Kerr writes forcefully and to the point. He shows up the follies of extreme conservatism and extreme liberalism. He bewails the futility of both in meeting the need of the world. He recalls that the present evil or muddled situation has developed under an era of conservatism, and that liberalism has had neither the time nor the strength to produce it.

But analysis is not his only task. Dr. Kerr urges the preaching of a positive gospel, of the great convictions that all believers hold and that have real power in them. Above all, he calls for preaching and living the Word Made Flesh as a gospel that any one and every one can understand and will welcome.

No doubt he voices the feelings and beliefs of the great majority of Christians.

A strange thing about this book, especially when the author is an editor, is that in only one case—and that on the first page,—have we seen the matter broken up into a new paragraph. All the rest is set solid, some sections running solid for as many as seven pages. We do not think much of that style. Also the punctuation is poor.

Sermons and Essays.

Beauty of Strength (The): Sermons for Boys and Girls from a Letter by St. Paul, by Henry Howard. George H. Doran Co., New York. 162 pages. $1.50.

Fifteen addresses in Fifth Avenue Presbyterian Church, New York, on clauses in Ephesians 6. 10-18, the whole armor of God. The addresses are thus expository and connected from week to week. These features might well be studied by other preachers to young people, as they will be found more profitable than mere stories.

Benediction from Solitude, by Vincent Ferrer Kienberger. Macmillan Co., New York. 182 pages. $1.50.

Some 44 meditations, each two or more pages long and based on a text from the Douay version, as the author is a Romanist priest. There is true devotional spirit. Illustrations and applications are such as a Romanist would give, but any believer can derive much spiritual blessing from the volume.

British Preachers: The Men and Their Message, Second Annual Series, edited by James Marchant. Fleming H. Revell Co., New York. 338 pages. $1.75.

What strikes one first about this collection of British sermons is that not one of the 24 preachers was represented in last year's volume. But it is a fine list, containing several names well known in America.

The sermons are textual, and substantial in content.

Getting Out of the Rough, by John M. Vander Meulen. George H. Doran Co., New York. 144 pages. $1.50.

Nine chapters of moral and religious matter cast under the figure of golf. Playing the game on the golf links is, according to Dr. Vander Meulen, excellent preparation for "playing the game" on the links of life. There are similar hazards, victories, defeats, similar opportunities to display zeal and practised care. He champions golf as an aid to honesty, democracy, courtesy, and good sportsmanship. He draws a challenging analogy to life, and shows the player how to keep "out of the rough,"—how to blot out ugliness and retrogression.

God of the Unlucky (The), and Other Sermons, by Samuel W. Purvis. National Publishing Co., Philadelphia. 384 pages, with frontispiece. $1.25.

Seventy-four sermons that first appeared in the Philadelphia "Bulletin" under the title "The Saturday Sermon." The author is a Methodist pastor. While each sermon has a text, the appeal and application are necessarily popular in type. The newspaper people indorse them highly, so they must have been appreciated as a news feature.

Gold Dollar (A): Studies in Nature and Life, by Joseph M. Duff. Fleming H. Revell Co., New York. 138 pages. $1.25.

The author is a Presbyterian minister in Pittsburgh. Out of his own life he has picked certain experiences that afford him subjects for leisurely sketches of persons and incidents. The last of the eleven chapters is "Hill 258" in the Argonne, where his son was killed and which he visited a year or two later.

Kindly and sympathetic sketches they are, full of wisdom and humanness.

Living the Radiant Life: A personal Narrative. 291 pages. $1.50.

Quit Your Worrying! 262 pages. $1.50.

Two volumes of cheer-up essays by George Wharton James, published by L. C. Page and Co., Boston.

In the former the author devotes chapters to the "Radiancies" of nature, individuality, fear, toleration, moral courage, and the like, 23 in all. The latter analyzes and comments on aspects of worry in similar vein in 25 chapters.

Religion in the Heart, and Other Addresses, by William Chalmers Covert. Fleming H. Revell Co., New York. 192 pages. $1.50.

Sixteen textual sermons, each on a vital theme and glowing with vigor and enthusiasm. Many illustrations from personal experience, and poetical quotations, lighten the pages.

Studies of the Mind of Jesus, by Hugh Gordon Ross, Pittsfield, Mass. 88 pages. $1.25.

Sermons that were delivered to popular Sunday evening audiences on the teachings of Jesus. "What Jesus Taught concerning" God, himself, sin, prayer, and other experiences constitute the subjects of the chapters.

Truth and the Life (The), and Other Sermons, by Joseph Fort Newton. George H. Doran Co., New York. 340 pages. $2 net.

The author long ago made his mark as a preacher, clothing his thoughtful messages with literary grace and adorning them with many literary quotations.

This volume gathers together 24 textual sermons delivered in his pastorates and at colleges during the past few years. Each sermon is preceded by a prayer about a page long. Dr. Newton follows the fashion prevailing in some circles of separating the teaching of Jesus from the teaching of the church.

Unfathomable Christ (The), and Other Sermons, by Frederick F. Shannon. Fleming H. Revell Co., New York. 194 pages. $1.50.

Ten textual sermons by a preacher who always says something. The title sermon is based on Luke 8. 25.

When the Morning Wakens, by Malcolm James MacLeod. Fleming H. Revell Co., New York. 210 pages. $2.

Dr. MacLeod, of the Collegiate Church of St. Nicholas of New York City, maintains a high platform as a preacher. Here are 16 more of his textual sermons, the title of each of which is a line or clause from a hymn appropriate to the subject.

Red Theology in the Far East (The), by Charles H. Coates. Chas. J. Thynne & Jarvis, London. 202 pages. 6/– net.

The writer of this somewhat unusual book, who was for twenty years a missionary to China and Thibet, but latterly has been known as "Jonathan Blunt" of the Anglo-Chinese press, confesses to a dual object, in general to emancipate a truly Biblical view of providence in history from the "whelming mud of modernistic humanism," and in particular to oppose, and as he thinks expose, the policies of Sovietism.

Part I consists of rather ill-assorted discussions of various aspects of modern thought, and of a more or less perverted education, sprinkled with some acute observations on the origins of languages, races, glaciers, et cetera. Part II continues this drive against evolution and materialism, and then focusses its condemnation on the tactics of the Red Comrades in and around China. Incidentally sharp criticism is directed at the International Institute, which is accused of belittling Jesus in unctuous servility to Lamaism, mixing incongruous elements, and really surrendering the case of Christianity, in the largest homogeneous mission field, with dire effects on missionary work. The special animus of the writer is aimed at the Soviets, who to him represent all things evil, and he even includes such men as Sun Yat-sen in his condemnation,—excepting however, General Feng, whom we are glad to see he vigorously defends against the studied and persistent libelling of various Japanese and British papers.

Our criticism of the book, apart from the fact that its style, while often forceful, is sometimes turgid, is that it fails to grasp the larger meanings of the overturns which are now taking place in Turkey and China. The Soviets are to be condemned not so much for what they include as for what they exclude. To capitalism communism is as a red rag to a bull, but we do not know but that men like Lenin, who like Jesus died a poor man, are quite as admirable as the bloated profiteers who are trying to make democracy simply a plutocracy. The Chinese like the Soviets because they treat them as brothers. This, however, does not mean that all that the Red Comrades teach is admirable, and it is sad that they seem to miss the appeal of a pure Christianity. As it is, gospel work in Russia has at least as good a chance as it did in the Roman empire. Mr. Coates is right in claiming that it is only a virile gospel that will save China, and his exposure of some of the intrigues of both Japan and Russia is timely. It is not quite clear, however, that modernism as such is back of all the unrest in China, for the recent outbreak of students,—mere boys,—when the house of the minister of Education, Chang Shih-chao, was wrecked, was due most of all to the fact that he had tried to curb the notorious lawlessness and academic looseness of Chinese undergraduates, for whom "school" consists chiefly of recesses and holidays. The situation in China is involved, and while Mr. Coates' book is not entirely judicial, his stern invectives will do good in demanding attention to the need of a message of redemption (and a self-denying ethic) in a land long exploited but now awakened—by half-digested revolutionary ideas, it is true,—to claim its own.—C. A. S. D.

Ethics in Outline, by Melancthon Woolsey Stryker. Richard G. Badger, Boston. 80 pages.

President Stryker defines Ethics as the consideration of the fulfilment of all personal relations. This book is the result of 25 years of teaching of college seniors, with discussion of the topics into which the general subject breaks up. One will need to put on his thinking cap in order to digest such condensed matter.

ALSO RECEIVED.

The Letter to the Galatians. Historical Introduction by Shailer Mathews, Translation by Edgar J. Goodspeed. American Institute of Sacred Literature, Chicago. 23 pages. 5 cents.

The scholarly and critical character of this pamphlet may be inferred from the names of the associated authors.

The Conflict of Fundamentalism and Modernism, by Leander S. Keyser. Lutheran Literary Board, Burlington, Ia. 36 pages. 30 cents.

The good and bad points of Fundamentalism and Modernism set forth, and the crucial nature of the conflict, and why they can never get together. Dr. Keyser is a Fundamentalist, but he is fair, and he knows what he is doing.

Danger Zones of the Social Order: Facts concerning Economic, International, Racial, Political and Moral Problems, by Sherwood Eddy and Kirby Page. Sherwood Eddy, 347 Madison Avenue, New York. 15 cents.

The impending dangers implied by the subtitle get separate chapters, with a closing chapter on "What Can an Individual Do about It?"

A National Peace Department, by Kirby Page, Council of Christian Associations, 347 Madison Avenue, New York. 10 cents.

A proposal to establish a Peace department of the Federal government, with a Peace secretary in the president's cabinet. Many suggestive lines of activity for this department are outlined, such as peace publications, posters, movie films, libraries, monuments; exchange students and professors; annual Peace Day; world friendship cruises; and various international features.

AMONG NEW BOOKS.

Missionary Idea in Life and Religion (The), by J. F. McFadyen. Charles Scribner's Sons, New York. 178 pages. $1.50.

Passing and the Permanent in St. Paul (The), by H. Bulcock, Macmillan Co., New York.

Strength of Religion as Shown by Science (The), by C. E. deM. Sajous. F. A. Davis Co., Philadelphia, Pa. 222 pages, illustrated. $2.50.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order.

EARLY LEADERS OF ISRAEL: FROM MOSES TO SAMUEL.

INTERNATIONAL SUNDAY SCHOOL LESSONS.

August 1. The Deliverance at the Red Sea.

Exodus 13. 17-22; 14. 10-16.

Israel on the march, 13. 17-22.

Israel is at last on the march. The death of the firstborn has broken Pharaoh's obstinacy. The climax of Israel's sojourn in Egypt has arrived. The migration of perhaps two to three million people has begun.

What route shall they take to the Promised Land?

Use a map, but do not waste time figuring the exact route or the place of the crossing! No one knows anything about the geographical conditions at that time. But the record shows there was a choice of at least two routes, and we see God had purpose and consideration in choosing for them the more round-about route.

The expression "harnessed" in verse 18 is translated "in orderly array" by Moffatt.

A point can be made in reference to "the bones of Joseph." Was not this Joseph's mummy? Over 200 years are supposed to have elapsed since Joseph died. That his mummy was taken along shows not only the deliberation of the migration, but also the powerful influence of the oath Joseph had exacted before he died (Genesis 50. 25). Assurance and prophecy lay in that mummy, which were fulfilled to the letter when at last that mummy was laid to rest in Shechem (Joshua 24. 32). What inspiration there was in the memorial of Joseph: just as there is inspiration for us today in the memorials of great leaders like Washington and Lincoln!

The column of fire and cloud was more than a symbol: it was evidence of the actual presence of God (13. 21; 14. 19, 24).

On the shore of the sea, 14. 10-16.

With deliberate intent God led Israel into a place of difficulty: in front of them the water, to right of them the hills (14. 1-9). It was a trial of their faith. Pharaoh thought he had them in a trap. On the contrary, Pharaoh fell into God's trap, where judgment was the doom of his pursuing army.

But the sight of the Egyptians caused a panic among the Israelites. Remember that they had lived all their lives in suppression and bondage! Small wonder, then, that at first threat of attack they felt abject and defenceless. They did not yet know God.

Moses steadied them with the promise of "the salvation of God." God answered his prayer by giving the command to march forward, with promise of dry passage through the sea. It demanded faith. "By faith they passed through the Red Sea as by dry land" (Hebrews 11. 29).

Outstanding facts and lessons.

God's direct guidance and protection. Today God guides by the Holy Spirit and by his Word.

It is when we get into fearful extremity that we see most clearly the salvation of God.

We must learn when to stand still and when to march forward; when to wait on God and for God and when to use personal initiative; how to coördinate human effort and divine providence. Not until the believer goes forward in faith can God act in his behalf.

In the Old Testament the supreme significance of the Red Sea crossing is that it became henceforth a standard of God's power. It was in fact one of the most dramatic deliverances in human history.

In the New Testament the Red Sea crossing is used as an object lesson of the gospel of salvation from the bondage of sin by baptism into Christ's death and rising into newness of Christ's resurrection life and liberty on the other side (1 Corinthians 10. 1, 2).

August 8. The Giving of the Manna.

Exodus 16. Lesson portion, 11-18, 35.

Overwhelming problems must have fallen upon Moses as he led the hosts of Israel into the wilderness area: problems of orderly government, of transportation, above all of food supplies. It takes a lot of planning to feed even a disciplined, organized army.

They were now a month out from Egypt, and sustenance was inadequate. They began to feel the pinch of hunger.

They were quite human, and grumbled over their lot. They said they would rather have food in Egypt than freedom. But though they murmured against Moses and Aaron, their grumbling really struck at God.

Promise, 11, 12. Its object.

Observe the nearness of the Lord to Israel! He met their grumbling with gracious and unexpected resources. His object was to teach them that he was their God.

Fulfilment, 13-18, 35. A test.

The swarm of quails was to meet the present emergency, but the giving of manna was a daily miracle, with exception of the sabbath, for 40 years. They did not know just what it was, but they were given rules about gathering it and preparing it. It was

to test them, whether they would follow God's directions, or not (4).

Not that manna was their only food. They had their flocks and herds, they would sow and reap in places, and the deserts produce other foodstuffs. Large tribes live in those deserts to this day.

Other lessons.

The outstanding lesson is that of constant dependence upon God for temporal supplies. Providence is a constant factor in life. The giving of manna was no more wonderful, though more spectacular, than the giving of our daily food. Think what a day's supply at our tables means in the work of nature, the toil of farmers and others, the transportation of supplies! And all depends on a beneficent God. Leave him out, and what would happen?

Behind every expression of dissatisfaction with our lot there is implied a heart-grumbling against God's providence. It is better to pray than to grumble.

Our Lord contrasted this food out of the sky with himself as the living bread that came down out of heaven. Read John 6. 31-58.

Used as a symbol of heavenly food for the soul, the daily practice of gathering one's portion of manna early in the morning suggests the habit of regular early morning devotions.

"Give us this day our daily bread!"

August 15. Jethro's Wise Counsel.

Exodus 18. Lesson portion, 13-24.

This is one of those incidents in the Bible which on the surface and from a human standpoint seem wise and proper, but which upon examination and taking God into account lead some Bible students to a different estimate.

The lesson opens with a picture of Moses as judge (13). Organized life is taking shape, and Moses is the recognized representative and mouthpiece of God in all disputes among the people. It takes his whole day, the people surrounding him, waiting their turn on the docket.

Jethro is a keen old sheik, and watches Moses (14-18). He knows the burden of such an office, and thinks that Moses will wear out his own health and the patience of the people by his present plan. So he suggests a judicial system (19-23) which embodies a principle of approved democratic government, engaging the ability of other men and leaving Moses free for only the larger cases and communion with God. Thus, he says, Moses will be able to stand the strain, and the people will go home satisfied (Moffatt).

It is rather remarkable in that early era and in such surroundings to observe the high character of the office-holders that Jethro proposed. Would that we had such men in all our offices today! It is our duty as citizens to place such men in office. Query: Was it possible to find enough men of the required character in Israel at this time?

A modern Jethro is needed in this country to suggest workable plans for speeding up the processes of justice and government.

Undoubtedly, from a human standpoint, Jethro detected a real weakness. A division of labor is often desirable: D. L. Moody used to say that he would rather set ten men to work than himself do the work of ten men. And organization is the basis of efficiency. But was Moses "alone"? If God was with him, was the burden too heavy for him and God?

Jethro was a worshiper of God, but there is no indication that either Jethro or Moses sought God's counsel in the matter. True, Jethro assumed God's conditional approval (19, 23), but in a secondary way: the idea was his own. Did they seek God's will and way in the first place?

We are not told if Jethro's plan worked. When Moses voiced his inability to God on a later occasion, God instituted a plan of his own to relieve Moses, Numbers 11. 14-25.

August 22. The Ten Commandments: Duties to God.

Exodus 19 and 20. Lesson portion, 20. 1-11.

The Ten Commandments offer a simple, yet difficult, lesson to teach: simple because their face value is easy to grasp, difficult because their full meaning is so profound, the application of them so searching, the keeping of them so impossible in merely human strength.

The first thing to do is to read carefully through chapters 19 and 20. This gives the setting of the commandments,—what went before their pronouncement by God, and what followed after.

There is perhaps no portion of the Old Testament that has influenced human life and government more than this. There never was a time when America needed more to know and obey the Ten Commandments.

Chapter 19 is the key to the subsequent history of the Hebrew people up to the death of Christ Jesus.

The Mosaic covenant, so called, was conditioned on obedience (19. 5, 6, "If . . . . then . . . ."). It was offered by God and accepted by the people, a covenant by mutual agreement. It established a unique relation between God and Israel as a nation, just as the Abrahamic covenant had established a family or racial relation between God and Abraham's seed.

The majestic circumstances of the giving of the law, as in 19. 9-25 and 20. 18, taught Israel the holiness, the separateness of God,

the awful distance between a holy God and a sinful creature.

The rightness of the conduct required in the Ten Commandments was not born at Sinai. They are essentially right for mankind everywhere and everywhen, not for Israel only. They embody eternal principles given by God himself to Israel on behalf of the whole race.

They are more than a civil code. The duties relating to God are religious. The duties relating to man constitute an exalted moral code. The 10th commandment is not found on any civil law book, for the reason that it could not be enforced.

Our Lord extended their application beyond the outward act to the inner spirit and motive (Matthew 5).

He summarized these negative prohibitions in positive form: "Thou shalt love the Lord thy God . . . . and thy neighbor as thyself" (Matthew 22. 37-39).

Paul reduced them to the single statement: "Love is the fulfilling of the law" (Romans 13. 9, 10). Love to God will respect his being, spirituality, name, day. Love to man will respect parents, life, sex, property, reputation, everything.

In teaching the Ten Commandments the first thing to insist on is that the scholars memorize them and be quite familiar with them by number.

Emphasize and spend time upon different commandments and different aspects of them according to the personnel of the class. With children, drive home the plain meaning and application. With adults, develop the wider and deeper significance. A word by word explanation is as good as any. The most direct form of offence is forbidden in each case, and it includes all variations of the offence.

The first four commandments, our lesson for today, look up, and express man's duties to God: which are his foremost duties.

I. The language seems not to deny the existence of other gods, but obedience to this commandment insures the monotheism which has distinguished Judaism and Christianity.

The kind of God one worships is fundamental.

II. Having established the being of God, next comes man's proper approach to him as a spiritual being. Idols or images of any type invariably debase spiritual worship.

III. The name of God stands for himself, his personality. Society may overlook profanity and trifling with God's name, but God will never acquit a person guilty of such irreverence.

Our Lord set "Hallowed be thy name" as the first petition in his model prayer.

IV. The sabbath (rest) day came out of Eden: God here reminds Israel to keep it sacred, separate from the six days of toil. A man's body, soul and spirit demand one day in seven for rest and refreshing. The Christian observes the first day of the week as sabbath in commemoration of our Lord's resurrection and following the practice of the early church.

August 29. The Ten Commandments: Duties to Man.

Exodus 20. 12-21.

For introductory considerations see last week's lesson, and clinch the doctrine of grace, not law, under which the Christian believer lives.

V. This commandment forms a sort of bridge between the first and second tables of the law, since parents stand in the place of God to the young child; and if the relations have been honorable, it is easier later on to transfer filial affection and obedience to the heavenly Father. It puts upon parents the obligation to be of such character that their children can honor them naturally and willingly.

The family is the unit of ordered society. One who has not been trained to respect and obey his parents is not likely to respect other forms of authority. There is no true family life if each individual—parent or child,—is a law unto himself.

This is a commandment that has a limit: parents may die. Honor them while they are alive!

The breakdown of American family life is one of the most danger-fraught problems the country faces.

VI. Murder, unjustifiable killing, by methods direct or indirect, is what this commandment forbids. Human life is sacred, because man is made in God's image (Genesis 9. 5, 6). Woe betide the nation in which human life in any direction is held cheap!

VII. Sex relations must be guarded, else the sanctity of marriage and the purity of the family will be lost, as well as the bloom of personal chastity. No sin is so damning and tragic to the individual as sexual sin.

VIII. Personal property is the basis of stabilized society. The thief, whatever form his thieving takes, is an enemy of society.

Besides tangible property, one can steal another's reputation, good name, time, affections, etc. One can steal in countless indirect ways that are not in the statutes.

IX. False witness can be borne in other ways than by the spoken lie,—by deception, exaggeration, misrepresentation, insinuation, gossip, slander, etc. We need a revival of rigid truthfulness and honesty.

X. This cuts deeper than any other commandment. It probes the inner life. It prohibits an inner feeling or motive, not an outward act.

Improper desire is the antithesis of love. It is a motive which prompts to every sin in the calendar.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Wise and Unwise Decisions.

1 Kings 3. 5-15; Genesis 13. 5-13. August 1.

Back through the sunshine, though with loitering feet,
One to unlifted shadows doth retreat,
And Fancy reads her tale in briefest lines:
"Orpah returneth unto Baal's shrines!"

Little she dreams, the wise and tender Ruth,
What dower is hers of an immortal youth;
That into every clime, in days afar,
Her life shall gleam like a pure Syrian star!

Life's still-recurring mystery of choice!
One heeds, and one rejects, the inward voice.
Dimly may mortal vision trace the end,
How paths to glory or to blackness trend.

* * * * *

A young lad said to his mother: "I should like to be just such a Christian as father is, for no one can tell whether he is a Christian or not."

"Firmness both in suffering and exertion," said Robert Burns, "is a character I would wish to possess. I have always despised the cowardly, feeble resolve."

* * * * *

A distinguished artist, in speaking to a group of students on artistic composition, said:

"When the true artist paints a landscape he invariably gives some suggestion of a path which can carry the eye out of the picture. Otherwise the tangle of trees and undergrowth would suffocate us, or the wide trackless spaces dismay us."

* * * * *

If no light seems to be given us upon two paths opening before us, and the time has come to act, let us choose one of the ways, saying:

"Father, I choose this in reliance upon thee! I trust thee, if it be not the path of thy will, to interfere."

In the choice of our Father's will all other choices are safe.

What Books Have I Found Worthwhile? Why?

Joshua 1. 1-9. August 8.

One of the prime uses of the industrious little tugs which ply their craft upon the waters of our great seaports is to lead the great ships out beyond the breakwater and land-locked bays, and point their prows to their distant destinations.

Of what avail is book-reading if it does not lead us out into a place where we can distribute to others the mental, moral and spiritual stimulus which we have accumulated in the sheltered precincts of home and school? Worthwhile reading will sooner or later lead us into worthwhile service.

* * * * *

A little girl, asked to define "drawing," replied:

"Drawing is thinking, and then marking around the think."

Our reading should generate clear thinking.

* * * * *

There ought to be a Federal censor who should burn and outlaw all books detrimental to good citizenship.

Ah, the bright potencies that dwell in books,
Ah, the pestiferous potency of books!
A library may be a paradise
Of health and beauty and refreshing might:
A library may be a fetid swamp
With dank malarial vapors overhung,
The slimy home of vipers and of death.
Books are not good: yes, and they are not bad.
Good books are God's most blessed gift to men:
Bad books are Satan's most accursed snare.

* * * * *

B—ooks worthwhile are those opened with expectation and closed with profit.

O—ur books should be selected as carefully as our friends, because we are as liable to be corrupted by books as by friends.—Fielding.

O—ld books, approved by many generations of discerning men, should always be a part of our reading.

K—eep a book of poetry at hand, and make it a rule to let no day pass without reading a good poem!

S—ome books are edifices to stand as they are built; some are hewn stones ready to form a part of future edifices; some are quarries from which stones are to be split for shaping and after use.—O. W. Holmes.

How Can We Prevent Waste?

Luke 15. 11-32; John 6. 1-13. August 15.

The city of Antwerp once paid $5000 a year to get rid of its refuse. Now it receives an income from it of hundreds of thousands of dollars a year.

More than 2000 tons of refuse are removed every day from the cesspools of Paris, and from this waste ammonia is made for the smelling-bottles of the fashionable ladies of Paris.

In 1924 the Department of Commerce

(U. S. A.) spent $100,000 to find ways of preventing waste, and saved six hundred million dollars by eliminating wasteful practices in industry.

Our Lord's principle was: "That nothing be lost," John 6. 12.

* * * * *

Some men in the ice business are panic-stricken over their competitor the mechanical refrigerator, while others in the business are analyzing their position and discovering what is needed to push their business. Thus it frequently happens that inventions to prevent waste have been blessings in disguise. But whether blessings or not, inventions favoring the business world will still go on, and the world will give thought to the easiest, quickest and cheapest way of doing things, with the purpose of preventing waste and conserving human energy.

* * * * *

If one desires to start right on waste prevention, he must first get the right idea of the value of little things.

We are told that ocean billows are incompetent to produce effects which are readily produced by ripples, and that

"Each wavelet on the ocean tossed
Helps on the tide of ebb and flow."

Waste is prevented and thrift acquired by the right perspective of little things.

* * * * *

"Jock, when ye hae naethin else to do ye may aye be stickin in a tree! It will be growin, Jock, when ye're sleepin," said the old laird in "The Heart of Midlothian."

When we think of the waste of life and property through floods and famines, which scientists say are caused by the destruction of forests generations ago, wouldn't it be a good plan for us all, when we have a bit of unused ground, to stick in a tree?

* * * * *

In the business diary of Sir Isaac Newton, among such items as "Bacon's Miscellany," "The Three Prisms," etc., there was this entry, "Otiose et frustra expensa, —Idly and vainly spent."

Ever and always idleness and extravagance fill the waste-baskets of our lives.

Bible Teachings about Prayer.

Philippians 4. 6, 7; Hebrews 4. 14-16. August 22.

The proverb, "The river past and God forgotten," is far too common in prayer.

A clerk in a large business office exclaimed in surprise when the prayer meeting gong sounded one day a week after the armistice had been signed.

"What's the matter with them? Don't they know the war is over?" he asked.

The use of prayer as a magic talisman in an emergency, to be laid aside when danger is past, is nowhere found in the Bible. "Everything" in Philippians 4. 6 means joys as well as sorrows, easy comfort as well as terrible distress.

* * * * *

Some one pictures a vessel lying in a dead calm. Suddenly a sailor sees the pennant stirring far up on the masthead, and at once they hoist the upper sails, for they know that a wind is rising in the upper air. Sure enough, the vessel begins to move, propelled by the higher currents, though at the surface of the water there is stirring no breath of air.

Is not this almost a perfect simile of the Bible teaching about prayer: that unseen power that carries us upward and onward in the terrible strain of life's temptations and trials?

* * * * *

George Müller of Bristol, England, in his book "The Life of Trust" tells how he built five stone houses and supported 1200 orphans yearly, expending over two million dollars for that purpose, without soliciting a single dollar except at the throne of grace in prayer. And this work still goes on.

Mr. Müller's prayers presupposed God's care for him. He was familiar with our Lord's comforting words about the fall of a sparrow and the numbering of the hairs of the head. There is no record that Mr. Müller's presuppositions ever bordered on presumption.

* * * * *

A prominent lawyer in Chicago, a Spirit-filled man, prayed: "My Father, demand any sacrifice, only that I may be filled with the Holy Spirit!"

Two hours later came a cablegram from his wife, homeward bound with their four children on the "Ville de Havre," which was wrecked at sea. The cablegram read:

"Saved, alone!"

Then Mr. Spafford, the lawyer, sat down and wrote the hymn, "It is Well with My Soul."

Maltbie D. Babcock said: "Our petitions must mean something to us if they are to mean anything to God."

How Can We Make Business Thoroughly Christian?

1 Timothy 6. 17-19. August 29.

A poor widow, walking the streets of a city in search of a job for her boy, noticed this advertisement in a certain store window:

"Wanted a strong boy."

She entered the store, and asked what kind of work was needed to be done, saying she knew of a boy, but he wasn't very big or very strong.

The proprietor said: "It isn't so much strength that's needed as it is the spirit of the Golden Rule, upon which I run my business."

"Johnnie knows that rule," said the mother.

"Send him to me, then!" replied the man.

In the course of time Johnnie owned half that business.

* * * * *

This is the story of William Colgate, far famed for his soap and perfumes—and generous gifts.

The first dollar he cleared there came the question of how much of it belonged to God, for Mr. Colgate was a Christian man. He read his Bible and found that the Jews gave one-tenth, and he said:

"If the Lord will accept one-tenth, I will gladly give it to him."

He instructed his bookkeeper to open an account in the ledger and carry one-tenth of all his profits to that account. As he grew richer and richer the tithe account was increased to five-tenths.

Mr. Colgate deeply sensed his partnership with the Lord. If we do not, how far have we advanced in Christianizing our business?

* * * * *

The English preacher, Miss Maude Royden, when in America said:

"The cunning business man makes new models of his automobiles so that people will want to buy the new models. Henry Ford sticks to practically the same models, so a Ford owner is never out of date, and parts of the car are never obsolete. Ford's business is not primarily a way of making money, but a way of serving the community and paying a living wage to his employees."

"Never pull any one down to advance yourself" is a good principle to incorporate into your business. Thank God this principle is working in the hearts of many business men!

* * * * *

Christ feared the effects that riches might have upon character. It has been well said that that business is unchristian when people are more engrossed in making money than character.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

AUGUST, 1926.

SUNDAY, 1st. *Wist ye not that I must be about my Father's business? Luke 2. 49.*

My Father calls me to his house, and where his special presence is, that I may learn and worship. I must visit his temple and love to linger there. I must give my mind work in laying up store of divine truth, and seek grace where God promises that it shall flow. If Christ could not but do this, how shall I without loss neglect? No earthly work, no human friendship or kindred, must stand in the way. I must be about my Father's business. God has the first claim on my love and on my duty. Only so can I prepare to make my whole life acceptable to him and blessed to myself.

MONDAY, 2nd. *Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Matthew 16. 9.*

In the midst of today's necessity I am to recall the providence of yesterday. I am to sing of "His love in times past." I am to visit the Ebenezers I have built as memorials of my deliverance, and I am to look about for the altars of testimony which have been built by others. For other pilgrims have been along this road.—J. H. Jowett.

TUESDAY, 3rd. *Then they reviled him, and said, Thou art his disciple! John 9. 28.*

Yes, Lord Jesus, and thy voice is the sweetest and most wonderful that ever reached our hearts! Day by day we listen for its melody, and draw nearer to thy heart.—Bishop B. T. Badley.

WEDNESDAY, 4th. *I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men. 1 Timothy 2. 1.*

Do we pray for all men? Do we pray for the whole family of God as we ought? If denominations prayed for each other, what a blessed thing it would be!—G. Campbell Morgan.

THURSDAY, 5th. *Fret not! Psalm 37. 1, 7, 8.*

"I dare no more fret," said John Wesley, "than curse or swear. To have persons at my ears murmuring and fretting at everything is like tearing the flesh from my bones. By the grace of God I am discontented at nothing. I see God sitting on the throne and ruling all things well."

FRIDAY, 6th. *Thou therefore endure hardness, as a good soldier of Jesus Christ! 2 Timothy 2. 3.*

Did you tackle that trouble that came your way
With a resolute heart and cheerful,
Or hide your face from the light of day
With a craven soul and fearful?
Oh, a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it:
And it isn't the fact that you're hurt that counts,
But only, How did you take it?

SATURDAY, 7th. *Stephen, full of faith and of the Holy Ghost. Acts 6. 5.*

To quote William Tyndale: "Right faith is a thing wrought in us by the Holy Ghost, ... the Holy Ghost ever accompanying it and ruling the heart."

SUNDAY, 8th. *From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. Mark 7. 21, 22.*

If a man should advertise that he could take a correct photograph of people's hearts, do you believe he would get any customers? There is not a man among us whom you could hire to have such a photograph taken! We would be frightened to look at it ourselves.—D. L. Moody.

MONDAY, 9th. *Jesus Christ, whom not having seen, ye love: on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory. 1 Peter 1. 7, 8, R. V.*

O ye lovers of the Lord Jesus, take time daily in the inner chamber with him anew to drink in his heavenly love! It will make you strong in faith, and your joy will be full. Love, joy, faith, these will be our life each day through the grace of our Lord Jesus.—Andrew Murray.

TUESDAY, 10th. *For to me to live is Christ. Philippians 1. 21.*

"Lord, what wilt thou—?" began at the spot where the Lord met Paul, and went on, ceaselessly, afterwards. "Immediately," he says, "I conferred not with flesh and blood," nor did he at any time subsequently. This entire and unquestioning subjection to Christ prepared the way for all that followed of blessing and success. It must be so in every case.

WEDNESDAY, 11th. *Pray one for another! James 5. 16.*

What a mystery of glory there is in prayer! On the one hand we see God in his holiness and love and power waiting, longing to bless man, and on the other, sinful man, a worm of the dust, bringing down from God by prayer the very life and love of heaven to dwell in his heart.—Andrew Murray.

THURSDAY, 12th. *Watch, therefore, for ye know not what hour your Lord doth come! Matthew 24. 42.*

Are you ready to meet him? Would you give him a glad welcome if he came today? He says, with new emphasis today, "Surely, I come quickly!" Does your heart joyfully respond, "Amen: even so, come, Lord Jesus"?—A. B. Simpson.

FRIDAY, 13th. *Who can understand his errors? Cleanse thou me from secret faults! Psalm 19. 12.*

I never can hide myself from me.
I see what others may never see,
I know what others may never know:
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free!

SATURDAY, 14th. *If a man therefore purge himself, ... he shall be a vessel unto honour, sanctified, and meet for the master's use. 2 Timothy 2. 21.*

Is it a wonder that he cannot use us when we consider the pride, the worldliness, the low motives which harbor in our hearts? He does not require of us perfection, but freedom from known sin.—F. B. Meyer.

SUNDAY, 15th. *And lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased! Matthew 3. 17.*

O wondrous word, that God should have a Son! We cannot see the Father, we would therefore see his Son, for surely he will represent him, he will turn the speech of the Father into our mother tongue, and we may be able here and there to catch a word, and understand it, and to trust to such word for the larger revelation which is yet to come!—Joseph Parker.

MONDAY, 16th. *If God doth so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matthew 6. 30.*

Worry kills more than work. Fretting is more fatal than fever. One hour of motion without oil will wear a machine more than one month with proper lubricating. The anointing of the Holy Ghost is God's remedy for friction in soul machinery.—W. N. Hirst.

TUESDAY, 17th. *Yea, though I walk through the valley of the shadow of death I will fear no evil, for thou art with me, thy rod and thy staff they comfort me. Psalm 23. 4.*

Must there not be light where there is shadow? Can you get a shadow without light? All that death can do to a true believer is to throw a shadow across his path. Shadows never hurt any one. There is nothing to fear.—D. L. Moody.

WEDNESDAY, 18th. *Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains! Isaiah 49. 13.*

Talk not of temples! There is one
Built without hands, to mankind given.
Its lamps are the meridian sun
And all the stars of heaven.
Its walls are the cerulean sky,
Its floor the earth so green and fair,
The dome its vast immensity.
All nature worships there.
—David Vedder.

THURSDAY, 19th. *The Lord will com-*

mand his lovingkindness in the daytime. Psalm 42. 8.

Such are the words which come in the midst of this psalm of anguish. Sometimes he commands and raises up the stormy wind, and it seems that nothing but desolation and disappointment come into your life. But wait, and he will also command his lovingkindness!—Russell Elliott.

FRIDAY, 20th. *In all thy ways acknowledge him, and he shall direct thy paths. Proverbs 3. 6.*

Our deflections from faith occur most often through our failure to allow God to undertake in all the small matters of life. —G. Cambell Morgan.

SATURDAY, 21st. *A cheerful heart hath an endless feast. Proverbs 15. 15.*

The writer probably had reference to the effect of cheerfulness on the one who experienced it. In addition there is the value to those with whom he associates. How much we owe it to others to keep cheerful, especially where circumstances ordinarily are depressing!—B. T. Badley.

SUNDAY, 22nd. *Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. 1 Thessalonians 4. 17.*

I see two races of men, the one marching to the grave, the other marching to the sky; the one going down to the cemetery, the other looking up to the ascension. Beloved, to which do you belong?—A. B. Simpson.

MONDAY, 23rd. *Then said his wife unto him, Dost thou still hold fast thine integrity? Renounce God, and die! Job 2. 9.*

Among the severest tests of faith which are made to deeply spiritual men while under trial, are thrusts of those who are nearest to us. Mere natural love can never peer into divine designs, nor see the outcome of a heated furnace. Had Job's wife possessed his spiritual insight, this rash statement would have never been made.—M. L. Haney.

TUESDAY, 24th. *Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you! Matthew 6. 33.*

Some of the maxims of the ungodly are very good when they are properly interpreted. "Take care of number one." Who is number one? The ungodly man says, "I am number one." But God is number one. Take care of God's interests first, and he will look after yours!—J. Hudson Taylor.

WEDNESDAY, 25th. *Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little! Psalm 2. 12.*

Whatever we see of divine wrath now may be described as "but a little." It is a fearful thing to fall into the hands of the living God!—Joseph Parker.

THURSDAY, 26th. *In whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2. 22.*

Well speaks the Holy Ghost by Peter, calling every regenerated soul a "living stone," whereas before they were cold, dead stones in the devil's service. The purpose and design of the Great Architect is that every "living stone" shall be built together, forming a temple for the indwelling and operations of God.—W. N. Hirst.

FRIDAY, 27th. *Then said he unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared, for this day is holy unto the Lord: neither be ye sorry, for the joy of the Lord is your strength! Nehemiah 8. 10.*

Oh, to have a cheerful spirit! Not the levity of the thoughtless, nor the gaiety of the foolish, nor even the mirth of the healthy,—there is a cheerful spirit which is the gift of grace that can and does rejoice evermore.—C. H. Spurgeon.

SATURDAY, 28th. *Jesus knowing that the Father had given all things into his hands, and that he was come from God and went to God, he riseth from supper, and laid aside his garments, and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. John 13. 3-5.*

Jesus, who deemed it not unmeet
To wash thine own disciples' feet,
Though thou wert Lord of all,
Teach me thereby this wisdom meek,
That they who self-abasement seek
Alone shall fear no fall!

SUNDAY, 29th. *Neither will I offer . . . . unto the Lord my God of that which doth cost me nothing. 2 Samuel 24. 24.*

It is when our giving, whether of money, or strength, or time, touches the quick that it becomes vital, and existence passes into life, and we share the travail of our Lord and Saviour Jesus Christ.—J. H. Jowett.

MONDAY, 30th. *Satan entered into him. John 13. 27.*

How did Satan get in? There is only one way for either God or Satan ever to get into anybody, and that is by having the door opened on the inside.—S. D. Gordon.

TUESDAY, 31st. *Ye are my witnesses, saith the Lord, that I am God. Isaiah 43. 12.*

Oh, the responsibility which rests upon us to witness for him and speak much about him!—T. R. O'Meara.

BIBLE NOTES FOR DAILY DEVOTIONS.

GREEN PASTURES AND WATERS OF REST.

Rev. F. B. Meyer, D. D., London.

AUGUST, 1926.

Sunday, 1st. Leviticus 8; Hebrews 10. 19-25.

Under every sky and in every age men have demanded the intervention of the priest. Conscious of their own shortcomings and sin, they have taken one of their number, freed him from the ordinary duties of life, provided for his maintenance, and bade him stand between themselves and the unseen, where they have imagined the divine presence abides. If they desired forgiveness, or wished to placate the Almighty, or brought a free-will gift for his acceptance in recognition of special mercies vouchsafed, here was the medium through whom access could be gained. Confessing his unworthiness, man availed himself of the interposition of one of his own order, specially consecrated and set apart.

Israel had to be educated to receive those completer revelations which culminated in the noble Epistle to the Hebrews, and Moses was taught to create the Aaronic priesthood, which expressed and satisfied the universal yearning in terms of lofty ceremonial. Each special article of attire had its symbolic reference. The coat, the girdle, the robe, the ephod, the breastplate, the Urim and Thummim,—which were transparent jewels that flashed with God's Yes, or dimmed with his No,—the miter and the crown, all told of the various virtues, qualifications and functions of the man who was to represent the congregation and maintain its interests as a whole, as well as those of each individual, in the divine presence. All, from the highest to the lowest, were invited to recognize their proprietorship in the high priest,—the robes he wore, and the sacrifices he offered, because each individual had a claim upon his mediation with the Almighty.

In all these particulars we may find reflections of divine realities. Our race stands before the divine purity in the person of Jesus Christ. He is the holy anointed One, girded with faithfulness, mitred with the double crowns of deity and humanity, bearing the marks of sacrifice unto death, and maintaining ceaseless intercession in heaven's high court. Hebrews 9. 1-22 teaches that the whole Levitical system set forth, in carefully elaborated type, truths into which angels gaze with wonder, and the full comfort of which will only be unfolded when we know as we shall be known.

We thank thee, heavenly Father, that we have passed from the shadows of the Old Testament into the comparative radiance of the New, and that the eternal facts of salvation are partially revealed in our experience! But we long for the time of full revelation. Then only shall we be satisfied when we attain to our full consummation and bliss, and see thee face to face!

Monday, 2nd. Leviticus 9; Psalm 133.

We linger once more at the consecration of Aaron and his sons, and at the inauguration of their priesthood, to emphasize this fact, that no outward rites can pacify the cravings of the human conscience. From the first, men must have realized that the blood of slaughtered animals could never expiate sin. But the interposition of the high priest and his order, since they were of divine appointment, certainly suggested the hope that there was something behind the ritual not seen as yet, but waiting to be revealed. Therefore, as time progressed, elect souls who had profited by the kindergarten of the Levitical system cried out for God, for the living God, and longed to know how and by what means they could appear before him. "Wherewithal shall I come before Jehovah and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Shall I give my firstborn for my transgres-

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

19614..$ 2 50 19615..$ 2 00 19616..$ 2 00
19618..$10 00 19620..$ 4 00

RECEIPTS MAY 15 to June 15.

Bible Institute Colportage Association.

19613.....$ 1 00 19619.....$ 1 30

Sam Higginbottom, India.

19617 ..... $100 00

Dear Mr. Moody,

I am a missionary of the Wesleyan Methodist Missionary Society of London. I have been working in the Bahamas for 14 years. Now and again I have been loaned a copy of the **Record of Christian Work**, and have been greatly profited by the perusal. I have wondered if it might be possible to put my name on your gift list? I should much appreciate having it regularly.

Thank you for all the inspiration the **Record** has brought in the past!—G. Herbert Noon.

sion, the fruit of my body for the sin of my soul?"

That insatiable demand of the conscience was met when the Saviour once for all entered into the holy place of the eternal presence, not with the blood of goats and calves, but with his own blood, bearing the marks of Calvary. When from the cross he cried, "It is finished!" he surely meant that the whole system of priests and sacrifices as instituted by Moses was no longer needed. The symbol was no longer required since the substance had arrived. The sin question was settled for ever when he bore our sins in his own body on the tree. We must confess even now that we cannot fathom the profound philosophy of the at-one-ment, nor understand how by his death the Saviour could take away sin, but we accept the glad message, we rest on the eternal fact as revealed, and we find that it gives peace to our conscience and confidence towards God.

It must also be borne in mind that our Lord's priesthood is after the order not of Aaron, but of Melchizedek. For us, his priesthood was not brought to a close by death. He is a priest "for ever." He died once for all to put away sin, but he lives for ever to succor us, to impart new hope and strength, to enable us with the power of an indissoluble life. Christ is not now at Calvary, but on the throne.

Almighty Saviour, who by thy death hast abolished death and by thy resurrection hast opened for us the gates of life, grant unto us, we beseech thee, thy life-giving Spirit, that as we have fellowship with thy priesthood, so we may triumph in thy kingship, and walk worthily of thy great love!

Tuesday, 3rd. Leviticus 10; Acts 5. 1-11.

This is a solemn chapter, but one that we dare not evade. It is to the Old Testament what the judgment on Ananias and Sapphira was to the early church.

The cutting off of these two young men in their prime must not be interpreted as a final decision affecting their eternal destiny. That, of course, could only be determined by their inner attitude towards God. This sudden stroke affected only their tenure of the priestly office. It was imperative that it should be made unmistakably clear that divinely-given commands and rubrics could not be evaded or set aside by human caprice.

But is not this, also, the principle which constantly recurs in our personal experience? Supposing a man infringes, in the smallest degree, the laws that govern the mighty forces of nature: he may be a man of high character, a truly Christian man, but he will have to suffer for it. As a physician or surgeon examining some new chemical or natural substance which promises relief to cancer or consumption, a man may contract a poison which may cause permanent disablement or death, but we dare not, for that reason, impugn the love or justice of the Almighty. The advantage of the regular working of natural law is so immense that we can well afford to abide by its contrary effect, however disastrous.

It would have been a greater disaster if the idea had spread throughout the Hebrew camp that the priests, who stood for God, could evade the operation of his laws. The instant result would have been the breakdown of all respect for the moral as well as the ceremonial law. The maintenance of Jehovah's supremacy could only be guaranteed when those in his immediate service were absolutely loyal.

The contrast between the treatment of these young priests in verse 2 and of their brother in verses 16, etc., proves that there was studied wilfulness in the one case, whereas in the other ignorance and emotion were the innocent cause. The whole incident, however, strongly illuminates James 2. 10, "whosoever shall keep the whole law, and yet stumble in one point, is become guilty of all."

Holy Father, we pray that the fire of thy Holy Spirit may so purge and cleanse our hearts that we may worship thee in spirit and in truth, and stand before thee to minister without rebuke, through the mediation of our Saviour, and by the aid of thy Holy Spirit! In Christ's name.

Wednesday, 4th. Leviticus 14. 1-7; Psalm 51.

In the study of this book two outstanding facts should be borne in mind.

First, it is almost certainly the greatest sanatory code in existence. The forty years during which Moses was instructed in all the wisdom of Egypt gave him, amongst other things, a knowledge of the great laws of sanitation for which that wonderful nation was specially famed. Under the ceremonial apparatus of the Levitical system these great laws were reduced to practice, and a medical man of high standing has given his opinion that if we would adopt the food menu, and the sanatory system, and the relationships of the home, on the basis which underlies the Levitical code, his profession would not be needed.

But second, in the treatment of leprosy, to which two long chapters are given, certain items are named which are eminently suggestive of God's method of dealing with sin. Regarded from the physical standpoint, leprosy, in its loathsomeness and slow paralysis of the entire system, has always been regarded as an appalling picture of the sinner. The individual who chooses sin suffers a slow paralysis of spirit, soul and body. He is also isolated from the society of the pure in heart. On the other hand, the convicted conscience has been quick to appropriate David's cry, "Purge me with hyssop, and I shall be clean!" The leper dwelt in dreary solitude

outside the camp, excluded from the Tabernacle and its rites, and compelled to warn off every passer-by with the melancholy warning, "Unclean! Unclean!" Every care was taken to be sure that this terrible disease was really present, but when once the fear was confirmed there was no alternative but isolation. (See 2 Kings 15. 5.)

What a perfect type is presented by the living bird let loose into the open field! As it mounted into heaven it shed from its wings the significant tokens of expiation and forgiveness. O Spirit of God, give us the wings of faith and love, and guide our flight to the bosom of Christ!

Almighty God, give us grace that now in the time of our mortal life, cleansed from sin and energized by thy Spirit, we may thither ascend and live where Christ sitteth at thy right hand! In his name.

Thursday, 5th. Leviticus 14. 14-18; Romans 6. 12-23.

Let us linger a little longer on the impressive teaching of these verses, always bearing in mind the profound importance of Hebrews 9. 8, "The Holy Spirit signifying." The types of the Levitical system were intended, like the Christian ordinances of baptism and the Lord's Supper, to enshrine and teach profound truths. These could only be inculcated by forms and signs which the children of Israel could readily understand. To repeat a previous note, the Levitical system was a divine kindergarten.

The blood represents the cost of redemption. "Ye were not redeemed with silver or gold, but with the precious blood of Christ, as of a lamb without blemish or spot." When, therefore, we are told that the blood of the offering was placed on the right ear, hand and toe of the recovered leper, we are taught that all our senses, acts and movements must be governed by the mighty appeal of the blood of Christ, shed for us. We can never forget that we were bought with a great price, and that Christ has over each of us the supreme right of ownership.

This is the ground on which the apostle demands entire and absolute consecration. "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service." The apostle said that this legend was branded on his body, "Sacred to Jesus." Why not on ours?

But let it be remembered, also, that oil had to be placed on the same members already touched by blood, and what was left must be poured on the head of the cleansed man! The significance of this is equally obvious as the foregoing. We need the abiding anointing and help of the Holy Spirit to maintain in us the resolve of our consecration vow. The ear is to listen to the voice of God speaking in the heart. The hand is to be stretched forth in acts of righteousness, grace, and helpfulness. The foot is to run in the way of God's will. The whole of our being must be equally in accord with the movements of the Spirit, as the needle of the compass to the pole.

Most blessed Spirit of God, wilt thou so adjust us with the will of God that we may miss none of thy holy impulses, and that we may perform all that is required of us by thy guidance and through thy glorious energy! Help us to glorify God in our body, which is his! In Christ's name.

Friday, 6th. Leviticus 16; Isaiah 53. 1-6.

The great Day of Atonement is replete with sacred instruction. Therein the priests stood on the level of the whole congregation in humble confession of unworthiness and application for forgiveness and acceptance. The high priest was attired not in the magnificent robes of his office, but in a simple dress of white linen. His first sacrificial act was to transfer by a symbolic deed his own sins, and those of his fellows, to the bullock. Then, passing through the outer and inner veils with fragrant incense, he sprinkled the victim's blood on the mercy seat, and before the ark. Leaving the coals and incense burning, he next went out to sacrifice one of the two goats as a sin-offering for the people, and returned to make similar sprinklings as he had made before. The object of this solemn ceremonial was to impress on the people that the priests and they equally needed forgiveness, and that sin could only be put away by sacrifice.

Then the high priest, placing his hands on the living goat, confessed over it all the iniquities and transgressions of the people, by this symbolic act transferring them. The Jews have a tradition that the live goat was led into the wilderness by a piece of scarlet cord tied around its horns, and that this suggested Isaiah's reference to sins as scarlet. ("Azazel" is derived from a Hebrew word signifying separation.)

The ceremony, then, combined two aspects of our Saviour's work: he died for our sins as the sin-bearer, and he has borne them away into the land of oblivion, whence they can never be recovered.

This is a most significant and helpful thought. So many Christian lives are overshadowed by the memory of past sins, of acts and words that can never be forgotten. Yes, but they may be forgiven and put away as far as the East is from the West! When once a sin has been definitely confessed, and reparation made, it is at once consigned to the land of oblivion. It is a mistake to keep confessing the same sin. When God forgives he forgets.

O holy Saviour, Lamb of God, who hast borne away the sin of the world, with a penitent, lowly and obedient heart we confess our sins and trespasses, and we believe that thou dost certainly blot them from the

book of remembrance, according to thine own promise: "Their sins and iniquities I will remember no more"!

Saturday, 7th. Leviticus 17. 10-16; 1 Peter 1. 17-25.

We dare not miss this paragraph, which underlies so many references in the New Testament.

Note the margin, "The soul of the flesh is in the blood; it is the blood that maketh atonement by reason of the soul." This is a key text. We remember Isaiah's quotation of it: "Thou shalt make his soul an offering for sin," or "His soul shall make an offering for sin." Whenever, therefore, we meet the word blood in the New Testament,—as when we are told that we are justified by his blood; that the blood of Jesus Christ cleanseth from all sin; that through his own blood he entered once into the holy place and obtained eternal redemption; and that the covenant was sealed by blood,—we must remember that Jesus Christ, our Lord, poured out his life on the cross as a voluntary offering for the sin of the world. In his blood there was the life of the eternal spirit, through which we have eternal redemption.

There are three particulars that must never be forgotten. (1) Christ was not forced to yield himself to the death of the cross. None took his life from him: he had power to lay it down and take it again. It was a voluntary act. (2) He did not give himself to death to appease an angry God. "God was in Christ, reconciling the world to himself." (3) We may not be able to explain how it is that the death of Christ has dealt with the sin of the world, or of ourselves. There are innumerable instances of men and women averting suffering from those they loved by voluntary self-giving. This is one of the common experiences of human life, from the mother's willingness to die that the newborn may live to the hero's death on the battlefield and the martyr's at the stake. These tiny candles, however, take us only a little distance into the heart of the great mystery of Calvary. But though we cannot understand it, we may believe that because Jesus Christ died on the cross our sin can be forgiven righteously. God can retain his justice and yet forgive those who humbly accept, plead, and rely upon the blood that maketh atonement for the soul.

Venture on it, O soul of man: it will not fail thee!

We approach thee, heavenly Father, with thankful hearts, since in the person of thy Son thou hast effectually dealt with our sins, and the sin of the world! Grant us thy forgiveness and peace on the basis of that supreme fact, and may we wash our robes so as to have right to the tree of life, and enter in through the gates into the city! In Christ's name.

Sunday, 8th. Leviticus 18. 1-5, 24-30. (Romans 10. 1-12.)

These passages deserve our special heed, the first because verse 5 is so emphatically quoted in Romans 10. 5 and Galatians 3. 12, the second since it contains a message of universal importance.

The first step in religious development is to incite the soul to embrace some lofty and inspiring ideal which shall lead to the realization of life's fullest possibilities. We have no respect for the hermit or recluse who despises his life and wraps his one precious talent in a napkin. We love to reach the shore when the yacht is straining at her anchorage and will be presently running before the breeze. We want the breath of eternity to fill our sails, and its light to transfigure the most trivial incidents. We will do our best to secure the most remunerative results. We will strain every nerve. We will exert our power to the full.

God allows us to begin thus that we may learn our weakness and fall back exhausted and disillusioned. This is the first covenant,—that of effort, of doing our best, of working to our limit. "If a man shall do." But the apostle insists that there is another covenant, that of grace, which puts faith before work so as to become its inspiration and strength. When we have done our best, and failed, let us turn with expectant hope to Romans 8. 3, or 10. 5 and 6, or Galatians 3. 11-14, and discover that there is a more excellent way, that of drawing on the wisdom and strength of God, and expending the resources of the unseen and eternal. This enables us to realize possibilities that formerly mocked at our poor endeavors.

The latter part of this chapter has a message for the statesman, and for all who love their fatherland. Throughout human history the nations have been ranged before the throne of Christ, and have been judged according to their deeds. One by one the great cities—Nineveh, Babylon, Tyre, Athens, Rome,—have passed to destruction. One civilization after another has deteriorated, largely through the undermining of impurity. "Abominable customs" have arisen and been tolerated, and have eaten out the national heart. Successive generations have been weighed in the balances, and found wanting. Is it to be wondered at that finally the hand-writing on the wall has announced the divine sentence?

Let us beware!

O merciful God, who hast raised us as a people to a commanding position among the nations of the world, so guide the course of affairs that we may prove ourselves worthy of thy trust, and deliver us from national sins that might induce thy displeasure and our rejection! In Christ's name.

Monday, 9th. Leviticus 19.

We are all familiar with the story of the holy soul, who, in the monastery which he

served as cook, was as sensible of the presence of God in the kitchen as when kneeling at the altar. That thought first occurred to him when, strolling through the neighboring forest, he bethought himself that the stripped trees around would in a few months be clothed with verdure. Surely such a transformation could only be wrought by the presence of God brooding through the forest! Yes, the divine Spirit was there as certainly as in the monastery. In all deep religious experiences there must be this sense and the practice of the constant presence of God.

The chapter before us is a remarkable illustration of the same habit of mind. It is well worth reading throughout to catch its spirit. The same sweet refrain rings throughout its various prescriptions. Fifteen times at least, in 37 verses, we hear the words, like a peal of bells, "I am Jehovah," or "I am Jehovah your God." Not "I was," nor "I will be," but "I AM"! The pious Hebrew was bidden to remember that God was present in the home (3), was watching his action in the harvest and vintage (9, 10), was noticing behavior and speech in public and private conversation (13-18), was concerned with the treatment of fruit trees (23-25), was watching even the trimming of the beard (27, 28), was sentineling the entrances of the witch's cave and the séance-chamber (31), was sensitive to the treatment of the old man, the stranger, and the customer (32-37). In each of these commonplaces in their lives the God of their fathers was on the watch. All their dealings were naked and open to his eyes. He was ever weighing their actions and demeanor.

Let us cultivate this habit of interior recollection, always remembering that we are in the presence not of a judge, but of our Father, who rejoices in whatsoever things are just, pure, lovely, and of good report!

Grant, O God, that we may live in thy fear, rest in thy peace, rise in thy power, die in thy love, and reign in thy glory, for the sake of Jesus Christ thy Son, our Lord!

Tuesday, 10th. Leviticus 20. 1-7, 22-27.

The outstanding message of these paragraphs is the call of a separate and holy life (7 and 24). Where that was secured, there would be no dealings with Molech, on the one hand, nor, on the other, would there be any danger of the land vomiting forth its inhabitants, as it was about to rid itself of the Canaanites.

Note those two words, separation and holiness! Separation is not necessarily holiness. There can be no holiness without separation, but there may be separation that does not lead to holiness. For instance, in the Middle Ages there was deep-dyed impurity even in monasteries and nunneries. In such cases there was separation without holiness.

Holiness is God's possession of the inner life, so that his Spirit indwells and moulds and energizes within the innermost shrine of the spirit. Holiness is the result of being God-possessed, so that he can say of the soul, as we have it in verse 26, "Thou shalt be mine!" When a man loves his wife and she him, each says of the other, Mine! There is a relationship between them which involves perfect openness, they become one, and neither is attracted in another direction because the bond between them is perfect affinity. So when we can say of the great Father, Mine, and he says of each of us, Mine, we become holy, and humble.

Then separation follows necessarily. Molech and his tribe have no attraction. Sin, with its basilisk eyes, cannot fascinate. The blandishments of the world, the flesh and the devil awaken no response. They may tempt, but they cannot prevail against the strong master within the house. When we are wholly given to God, the world has no chance with us.

We can never improve on the old story of the alternative treatment of the siren sisters whose song allured so many to their doom. Ulysses tied himself and his sailors to their seats that they might not be diverted to their death; Orpheus, on the other hand, discoursed such lovely melodies, so much sweeter than the sirens could command, that his crew had no taste for the alluring ditties that passed over them unheeded.

Let us ask Christ, by the Holy Spirit, so to indwell us that the grapes of Eshcol may spoil our taste for the wild berries of the wilderness!

Fill us more and more with thyself, O Spirit of God, that we may lose all taste and desire for what grieves thee, and may not touch the unclean thing!

Wednesday, 11th. Leviticus 21 and 22.

In these two chapters, treating of the careful separation of the priesthood from all that would contaminate it, there is much which we may pass lightly over, but we shall be wise to linger over 21. 8, 15, 23, and 22. 9, 16, 32, specially also 21. 12. God is represented as declaring his own holiness as the supreme plea for the holiness of those who approach him as his priests.

When we speak of God's holiness we are too apt to think of it as austere, severe, intrinsically sublime, without remembering and insisting that it is beautiful, winsome, and attractive. Remember that the psalmist prays for the beauty of the Lord to be upon his people, that we are called upon to worship the Lord in the beauty of holiness, that the prophet breaks out with the exclamation, "How great is his goodness, and how great is his beauty!" Light not only discovers what is impure, but is itself beautiful.

There are two kinds of high standardized conduct. In the one a certain austerity prevails, which has a forbidding aspect, and

rather discourages near approach. The face seldom relaxes in a smile, the lips do not lend themselves readily to endearments. God's holiness is not like that, but winsome, tender, endearing, and inviting. His tender mercies are over all his works. Our Lord knew best what God's love meant, and he compared it to that of the prodigal's father, who, in a happy mood, called for music and dancing. True holiness is winsome and lovely, whether in God or men.

This suggestion is further emphasized by the reference in 21. 12 to the anointing oil which was poured on the head of the high priest. It was prepared according to an elaborate prescription (Exodus 30. 30-38), and must have exhaled a most delicious scent. This was intended to set up a perpetual connexion between religion and all that was sweet and attractive. Whenever the high priest went home after his daily duty, though he laid aside his splendid robes he could do no other than carry everywhere the perfume of his anointing. Little children specially would be taught that to live near God must be a beautiful and lovely thing. If that was characteristic of Aaron, how much more of God, whose servant he was!

Let us ever think of holiness from this standpoint, and seek that fragrant anointing oil of love!

O Holy Father, we rejoice in the beauty of thy holiness! May it be also upon us, that those who know us best may feel that we also, like Mary, have in possession an alabaster box of precious ointment, the odor of which fills the house of life! In Christ's name.

Thursday, 12th. Leviticus 23. 1-14.

In this section are included the following set feasts, which were observed in addition to the weekly sabbath: the Passover, Unleavened Bread and Firstfruits. Each of these took place in the earlier part of the Hebrew year, corresponding with our April.

The Passover was the annual reminder of the offering of the paschal lamb which had screened the Chosen People from the sword of the destroying angel on that terrible night when the firstborn of Egypt were laid low. This is the acknowledged type of the death of Christ, and forms the foundation of our hope. "Christ our Passover," says the apostle, "has been sacrificed for us, therefore let us keep the feast!" We cannot know the rest of God's sabbath, referred to in verse 3, unless we have the foundation well and securely laid through the reconciliation of grace and truth made by the death of the cross. The cross gives us our title-deeds to peace. "When he had offered one sacrifice, he sat down at the right hand of God," showing that though we may commemorate it, our Saviour's gracious act of propitiation is finished once for all. It lies as the foundation-stone of a completed redemption.

The preservation of the firstfruit sheaf is a beautiful type of the resurrection of our Lord, who, as it began to dawn to the first day of the week, arose triumphant from the tomb, as the earnest pledge of the resurrection of his people. "Christ the firstfruits, and afterwards they that are Christ's at his coming." "For if the Spirit of him that raised up Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken our mortal bodies by his Spirit that dwells within us." The resurrection of the church will therefore be on the same principle as the resurrection of her Lord. But there is a sense, as the apostle teaches, that when Christ was raised the whole church was raised in him, and we are now in the thought of God seated with him.

Almighty God, who didst give thine only Son to be a sacrifice for sin and an ensample of a godly life, give us grace that we may be enabled to follow the blessed steps of his most holy life and glorious resurrection!

Friday, 13th. Leviticus 23. 15-22.

Seven whole weeks were fulfilled, and the Feast of Pentecost was celebrated with much rejoicing, because the harvest was now safely ingathered. As our Lord rose on the very day of the offering of the firstfruit sheaf, so the Holy Spirit descended on the day of Pentecost upon the church of Christ, represented by the two loaves. Does the special mention of leaven suggest that there would be some fermentation within her borders, which would require the special grace of the divine Spirit?

We are carried in thought to that supreme event in the history of the church when our Lord, as the head of the church, received from the Father the gift of the Holy Spirit to empower the church in her conflict with the world. Think of the task that confronted her! She was to turn men from darkness to light, and from the power of Satan unto God. She was to disciple all nations, speaking different languages, and scattered over the entire Roman empire, extending from the Caspian to the Atlantic. She was to initiate a mission of regeneration and renewal, only comparable to a revolution. She was to substitute Christianity for paganism as the type of a new civilization. And this victory was to be won by the preaching of the cross! The cross, the symbol of unutterable shame, the mention of which was tabooed in good society,—to the Jews a stumbling-block, and to the Greeks foolishness! By this weapon and under this sign they were to conquer. Such was the standard beneath which Christ marshaled the troops that were to overcome the world. But the impossible was rendered possible by the gift of the divine Spirit.

Is not the church of today endeavoring to prosecute her mission without availing herself to the full of that same divine energy?

Her ministers and missionaries are highly educated. Many are filled with apostolic zeal. Her machinery is complex and efficient. But she must fail of achieving the highest results unless she receives the fulness of the Holy Spirit, in answer to her believing prayer. As well might the cities now drawing their power from Niagara expect to remain prosperous if they cut off their connexion with the Falls as the church of Christ hold her ground apart from the enduement of the Spirit!

O God, our Father, who hast exalted thine only Son Jesus Christ in great triumph to the throne, leave us not comfortless, we beseech thee, but send to us thine Holy Spirit to comfort us and exalt us to the same place, whither he is gone before! In his name.

Saturday, 14th. Leviticus 23. 23-44.

The trumpets were blown to announce the beginning of the civil as contrasted with the sacred year. They also prepared the people for the celebration of the Great Day of Atonement, which took place on the ninth evening of the tenth month. It was a day for penitent self-examination, atonement, and rest from labor, or, as the Septuagint describes it, a sabbath of sabbaths, a festival of festivals.

We have already dealt with the solemn ritual of that day, and cannot forget the wonderful alternation of emotion between the morning, when the high priest, clad in plain linen robes, made the specified offerings for the sins of himself, his family, and the people, and the evening, when he came forth in garments that glittered with jewels, to give the people his blessing. We can never fail to associate that exchange with our Saviour's act of reconciliation amid the anguish of Calvary and that second time when he shall appear without sin unto salvation.

The Feast of Tabernacles closed this great series, taking place shortly after the Day of Atonement. It would, therefore, fall about the close of our September. During this joyous festival in the warm autumn weather the people dwelt in booths, reared on the flat roofs of their houses, or in the open spaces of the city. From Nehemiah 8. 15 we learn that the favorite branches were taken from the olive, myrtle, and palm.

After a long lapse the observance of this beautiful custom took place in the days of Ezra and Nehemiah. It must have afforded exquisite pleasure to the children, as well as reminded the entire nation of the years of wandering through the desert. In our Lord's time this feast was accompanied by the lighting of the great candelabra, which led him to describe his gospel as the light of the world, and by the pouring out of water drawn from Siloam on the Temple pavement, which led to his promise that rivers of living water should proceed from his church, comparable to the river in Ezekiel's vision which finally changed the sea of death to life (John 7. 37; 8. 12).

Lord Jesus, we can never be thankful enough that thou didst enter the holiest of all with thine own blood, and that thou wilt come again to bless and receive us to thyself! Be to us our everlasting light, and may we receive thy Holy Spirit in ever deepening and widening abundance, that our lives may enlighten and refresh the world!

Sunday, 15th. Leviticus 24. 1-9. (Zechariah 4. 1-6.)

The soft light of the lamp burning in the darkness is an emblem of the testimony of God's people amid the ignorance and sin of the world. Our Lord bade us shine as lights in the world, not allowing a corn-measure to be placed over us, but ever using our circumstances to give our glow a further outreach. In the opening chapter of the Revelation the apostle saw seven golden candlesticks, in the midst of which was the presence of our Lord himself. In each case the lesson is clear, that even when we have no opportunity of speech we can shed a quiet influence which shall abash evil speech and act. How often has the presence of a little child arrested acts of shame! God help us to live like this!

But in order to this, we must be fed constantly by the beaten oil of the Holy Spirit's indwelling. This is specially clear from Zechariah's vision. It is not only what we are or say that tells on the darkness of the world, but what the Holy Spirit communicates of the beauty of Christ. We may truly adopt, therefore, the prayer of the psalmist, "Let the beauty of the Lord our God be upon us!" We can no more give a bright testimony for Jesus apart from fellowship with him than a lamp can yield light without oil. We need the two golden channels of faith and prayer to unite us perennially with his priesthood and kingship.

The presence of the twelve cakes, anointed with frankincense furnished a striking emblem of Israel's unbroken unity in the sight of Jehovah. They might be divided into two kingdoms. One large proportion might even be in captivity, but in God's thought they were all there before him on the golden table. To the human estimate of today the Jews are indiscriminately scattered throughout the world, but not one tribe of the chosen race has faded from Jehovah's care. Paul in Acts 26. 6 and 7 speaks of them all as instantly serving God day and night, and in Revelation 7 144,000 are sealed before judgment begins. So, also, though the professing church is now broken into innumerable sects, in Christ's thought his body is one.

Grant us thy grace, O Saviour, so to live that our daily conversation and behavior may illuminate and arrest the gross darkness of the world; and teach us to pray, even

as thou didst, that thy church may be one, even as thou art one with the Father and the Holy Spirit in the mystery of the blessed Trinity!

Monday, 16th. Leviticus 24. 10-23.

The Mosaic legislation, judged by appearances, was severe: the stoning of this Egyptian, and the precept of eye for eye and tooth for tooth. But it must be remembered that Israel was set apart for the dissemination of the knowledge of Jehovah, and it was imperative that the first symptoms of gangrene should be cut out lest it spread. Also, justice had to be rough and ready in a land where cities and judges were far apart. Penalty for wrongdoing had to be administered on the spot.

The duty of discipline is incumbent on all leaders, and the church of Christ would be much stronger and healthier today if only she had, from the first, and always, insisted on strict discipline against those who married outside the law of Christ and those who failed to obey the code of divine love as stated in Matthew 5.

We turn to that code with great reverence. Our Lord there bids us, as individuals, not to resist evil, to yield to the wrongdoer, to love our enemies, to pray for our persecutors, to be blameless and harmless, to become meek and lowly in heart. Clearly, then, we must discriminate between the action of the collective body, i.e., of the church and society, and our personal behavior. For the former there must be the maintenance of the discipline of 1 Corinthians 5. 1-13, but for the latter there must be the sweet reasonableness of Romans 12. 14.

History abounds with instances of the success of our Lord's prescriptions for our individual guidance. Take, for instance, the case of George Fox and his brutal gaoler, who became ultimately his devoted friend and fellow sufferer; or that fascinating story told me, when I was in Chefoo, by Hudson Taylor's Chinese catechist and companion. One night they were in a native inn, when it was surrounded by robbers, who stripped them of their belongings. Before making off with their spoil, God's servant said that he would like to explain the use of the various articles, such as his thermometer, the winding of his watch, etc. He told them that they were doing wrong to deprive him of these things, so needed for his comfort, but that he cherished no ill feeling. Finally, he knelt to pray for them. When presently he rose from his knees the bandits had disappeared, but each of his valuables was on the table, carefully and honorably replaced. Such stories might be repeated indefinitely.

Not evil for evil, but good for evil, will ultimately win the world. The cross will conquer!

Grant us, O Lord, so to drink of thy spirit that we also may pray for our crucifiers, and bless them that hate and injure us, that we may be recognized as the sons and daughters of God, and shine as lights in the world!

Tuesday, 17th. Leviticus 25. 1-24.

Jehovah in a marked and special manner claimed a unique proprietorship over the land of Canaan. Note the emphatic statement of verse 24. With unusual distinctness the same note rings through the Old Testament. The treatment meted out to it, that each 6th year it should bring forth the fruit of three years, the demand that each 50th year should be a year of absolute repose, prove beyond doubt the closeness of relationship between Israel's land and the eternal God. It was his, but he lent it to them.

Do not shrink back from this profound statement as unreasonable! A king may reign over a continent, and yet there will be one tiny room that holds the cradled heir, which is more to him than all else. So if Professor Wallace is justified in thinking that our tiny bit of star-dust is the central pivot of all the heavenly orbs, it is not difficult to imagine that one spot of it may be inexpressibly dear to the Almighty because it saw the cradle and cross of the incarnate Son.

Every seventh day was a sabbatic day, every seventh year was a sabbatic year, and every seven times seven years brought round a year of jubilee. We have read of the excitement among the slaves when the hour of their emancipation approached. With the same eagerness must the dispossessed heritors of estates and farms, that had been temporarily alienated and pawned, have listened for the first notes of the trumpet which rang through the hills and valleys of the country. That longed-for note must have sent a pulse of ineffable and divine joy through the length and breadth of the country. The captive was emancipated, the debtor set free, each family was completed by the return of its alienated members, and each holding came back to its original owner. The whole population was reminded that the land belonged to Jehovah, and that they were his tenants only for so long as they remained faithful to him.

Our space forbids our dwelling on the economic value of this great enactment, which prevented perpetual poverty, on the one hand, and excessive wealth, on the other; which saved succeeding generations from suffering through the mistakes and sins of their fathers, and kept families from pride of place.

It may be that the trump of jubilee is already beginning to sound, and our generation is witnessing the exiled race returning to its own. (See Isaiah 66. 12-23.)

Teach us, heavenly Father, we pray thee, to set light on the things of earth, to remember that we are pilgrims and strangers, and to act as stewards, who for a few years

are entrusted with the good things of the earth!

Wednesday, 18th. Leviticus 26. 1-39.

This chapter is one of the great keys to modern history. It explains much that is taking place under our eyes. The opening paragraph explains what God was prepared to do for his chosen people. They were chosen to give his redeemer to mankind, to contribute priests, prophets, and religious leaders, and to receive and transmit to future ages his law. There can be no doubt that whilst no country or people have been left without some understanding teacher, yet the Jewish nature was peculiarly fitted to receive and communicate the divine revelation. As long as they did so, the Eternal was prepared to surround them with the invisible film of his care, and defend them against their enemies. The fact that the whole nation was to gather three times a year around the Tabernacle, leaving the land denuded of inhabitants, notwithstanding the hungry eyes of surrounding nations, was sufficient to prove the sufficiency of the divine environment.

But, as subsequent pages prove, the chosen race stooped from their high prerogative, and became traffickers rather than agriculturists, raising armies and anointing kings as neighboring states did, and competing with others for the world's trade. They forgot their high prerogative as the holy nation, the peculiar people, and mingled with the surrounding nations, going so far as to accept their idolatrous systems and set up their idols. It happened, therefore, to them as when the prostitution of the best produces the worst. But when the best becomes worst, the penalties are proportionately terrible. No nation has suffered as the Hebrews, and yet they have survived. The penalties set out in verses 14-39 have been literally fulfilled. Full measure and running over has been meted out to them. The marvel is that the race has survived. This is in itself a miracle, which carries the assurance that when they recognize Christ as their Messiah, their cup of blessing will also overflow.

Note the phrase "seven times" in verses 18, 21, 24, 28. It plays an important part in the forecasts of prophetic students. This fact is incontestable, that Israel, on account of her apostasy, failed for 490 years to observe the sabbatic year; therefore 70 years were, so to speak, due to the land, and these arrears were wiped out by the 70 years of captivity.

We worship before thee, heavenly Father, sovereign Lord of heaven and earth, and recognize that thy judgments are just! We pray thee to bring again thy chosen people from the ends of the earth, and open their eyes to discern in Jesus Christ their true Messiah. Remember not against them their sins, and restore them for great ministry to the world! In Christ's name.

Thursday, 19th. Leviticus 26. 40-46.

Clearly these verses anticipate the time, which many think is near at hand, when the cup of Israel's sufferings will be drained to the dregs, and they shall return to the God of their fathers. The symptoms of the present hour all point in that direction. God, says the apostle, hath not finally cast away his people, whom he foreknew. The hardening of heart which has befallen Israel will only last until the fulness of the Gentiles is come in, and so all Israel shall be saved. The court chaplain to William the First was perfectly justified when, in answer to the king's demand for his most cogent argument for the truth of the Bible, he answered, "The Jews, sire!"

The covenant under which we live, and which was sealed with the blood of the cross, should never be lost sight of. When our Lord took the cup and gave thanks, he said, "Drink ye all of it, for this is my blood of the new covenant, which is shed for the remission of sins!" The writer to the Hebrews insists that it is an eternal covenant (Hebrews 13. 20), and enumerates its provisions in 8. 8-13. The whole Israel of God—a phrase embracing Jew and Gentile,—is included in these provisions; and we do wisely not to plead with God to keep his word, which of course he will do, but to accept his promises, and cash them by a living faith. It is a mistake to plead with God to keep his promises. Reckon on him to do so with absolute assurance!

If any read these words who are conscious of having backslidden, let such remember the covenant into which, probably, mother or father entered with God, even before they were born; or let them return to the covenant by which in happier days they bound themselves! God has not gone back on his side, the provisions of his mercy are unexhausted: return and resume the old conditions of penitence and faith!

We have gone astray like lost sheep, we have followed the devices and desires of our own hearts, we have done the things we ought not, and have not done the things that we ought: but we return to thee, heavenly Father! Forgive us graciously and love us freely in Jesus Christ our Lord!

Friday, 20th. Leviticus 27.

We may linger for one parting lesson from this wonderful book, which, in language familiar to the people of that age, lays down principles of universal importance. In this chapter, at first sight, there is much that we cannot understand, but further thought reveals principles which are as applicable to the Christian as to the Hebrew.

The Hebrew ritual demanded great gifts for religious purposes. It has been calculated that, on the whole, the assessment for such purposes amounted to one-fifth of the national income. There were, first, the direct charges of the poll-tax and the sacri-

fices, then the tithe of the income, and finally the special votive offerings which registered the profound gratitude of the donor for some special mercy or deliverance.

The first of these is specially mentioned in verses 26 and 27, the tithe in verses 31 and 32. But in addition, the pious Jew in the hour of some notable blessing or deliverance would make a vow, devoting some dear possession as a thank-offering to Jehovah. A trace of this is probably afforded by Jephthah's vow, which involved him and his child in a furnace of pain. Such pledges might be commuted into payment, and it was for Moses, or some other, to compute the equivalent amount of money with which the person or object which had been pledged might be redeemed. The question, however, comes back to each of us as to whether we, whose light is so much more brilliant than that of the Jew, are as generous in our gifts for sacred purposes. The one obvious condition for Christian giving, however, should not be in the direction of the votive offering, which is apt to become spasmodic, but in the regular systematic apportionment of a part of our annual income for the service of God.

Pour out upon us, O heavenly Father, the spirit of generous giving and self-sacrifice, that we may be thy good stewards, and the medium of ready help to thy service and to all who are in need! In Christ's name.

NUMBERS.

Saturday, 21st. Numbers 1.

We now enter on the history of the wanderings of the Israelites through the wilderness, which from the first movement of the camp from Sinai to the crossing of the River Arnon occupied thirty-eight years and ten months. This is emphatically a wilderness book, and deals typically with the vicissitudes of our journeyings to our fatherland.

A year had passed since the Exodus. The noble code of laws for the religious and general direction of the commonwealth had been promulgated, and the Tabernacle constructed, and the priests and Levites appointed for their respective service. Every preliminary was satisfactorily settled, with the exception of the numbering of the people and the allocation of the tribes in the march. It must have been an imposing sight, when, at the sounding of the silver trumpets, the whole nation encamped or moved forward.

As there were 600,000 men above the age of twenty, beside the Levites and the women and children, there could not have been less than two millions in all. Therefore, whether on the march or at rest, it was imperative that every one should know and declare his pedigree (18).

It is to be feared that many professing Christians might find it difficult to declare theirs. They cannot say with certainty "Now are we the sons of God." They know nothing of the inward witness of the Holy Spirit, who testifies with our spirit that we are the children of God. What would have been the fate of any member of the Israelite host who could not say, boldly and unmistakably, "I belong to this or that tribe"? To evade the question, to hesitate, to refuse to reply, would have evoked stern dealings at the hands of Moses and the princes of Israel. Will not they who are similarly doubtful of their membership in the family of God be placed in a similarly invidious position? It may not be possible to point to the exact time and place of your birth into the kingdom of God. This may have taken place in earliest childhood. But there must have been a moment when the dawn of salvation sent its first beams into your heart, and when the entry of birth was made in the eternal record. The supreme test is in John 1. 12. If, to the best of your belief, your soul is directing its vision towards Christ, is trusting him for ever and for all, is seeking to do his will and please him, there is no need for further doubt; and the Holy Spirit will bear his witness to the birth which he has himself inaugurated.

Heavenly Father, we thank thee that we are now thy sons and daughters, through faith in Jesus Christ! Seal us by the gift of thy Holy Spirit, and give to us the blessed assurance that neither life nor death can affect our relationship with thyself! We only ask that we be worthy of that grace which has called us out of darkness into thy marvelous light.

Sunday, 22nd. Numbers 2.

Balaam, in after years, as he viewed the camp of Israel from the summit of Pisgah, compared it to gardens planted by the river side. The spectacle of the mighty collection of tents, in regular formation around the central Tabernacle, must have been extremely beautiful, and in this chapter we are initiated into the details of its arrangement. We recall, as we read, the words of the apostle, that God is not the author of confusion. As it was true of Israel, it should be equally so of the church, if not of the professing, yet of the real church.

Nothing could be better arranged than the four camps of three tribes each, forming a perfect square, with the Tabernacle in the midst. Each side exhibited its own standards, and every man was expected to pitch under the ensign of his father's house.

In the previous chapter we learnt that each had his pedigree: here we are told that each had his post. Every man counted for something; but none chose for himself. May we not apply that to the church? Is it not a fact that each of us has a designated place to fill and task to perform in connexion with the church of God?

The march was also divinely planned. Judah and his group first, Reuben and his next, then the Levites bearing the curtains,

vessels, and other apparatus of the Tabernacle, whilst the standards of Ephraim and Dan brought up the rear.

What is the banner under which we pitch or march? Not a doctrine, nor a theological standard, nor an ecclesiastical system, nor a rite, though these are too often chosen as the rallying centers of ardent and well intentioned souls; but surely the banner over us is love, the love of Christ, the love of Christ as manifested on the cross. The love of Christ on the azure background of the truth of Christ, with the cross and the open grave, the ascension, and the flame of Pentecost at the four corners,—such is our standard, under which we rest, or march, or suffer.

O Saviour, may we never fail thee: but as thou hast chosen us to be thine, grant us grace that whether we wake or sleep, work or rest, fight or suffer, it may always be beneath the sweet consciousness of thy love that passeth knowledge!

Monday, 23rd. Numbers 3. 1-13, 44-51.

The tribe of Levi was specially favored of God, placed in charge of the Tabernacle, and called to function in all the religious observances of the tribes. They were separated from the rest of the people, and called to an important position in the life of the nation. Their specific place and work are set forth and elaborated in chapter 1. 47-53.

It may, however, properly be asked why this tribe was selected for such high and holy work. Had they won their place as intermediaries in the holy acts of the sanctuary by some especial manifestation of saintliness? No, indeed! If we revert to Jacob's death-bed, we shall find Levi classed with Simeon as brethren, and hear words of condemnation from his dying lips: "O my soul, come not thou into their council; unto their assembly, my glory, be not thou united! Cursed be their anger, for it was fierce, and their wrath, for it was cruel! I will divide them in Jacob, and scatter them in Israel." Such was their state by nature, and we might have expected that they would have been relegated to the most menial task, but lo, they are allocated to the most holy service that could be found, and consecrated to fill the place formerly occupied in each household by the eldest son!

We are reminded of Paul's exclamation: "I thank him who enabled me, even Christ Jesus our Lord, for that he appointed me to his service who was before a blasphemer, a persecutor, and injurious; but for this cause I obtained mercy, that in me, as chief, Jesus Christ might show forth all his longsuffering, for an ensample of them which should hereafter believe on him unto eternal life." How often we have seen in life that the worst are capable of the best!

A ransom price was paid for the overplus of eldest sons above the enrolled numbers of the Levites. These were redeemed by silver and gold, which Moses handed over to Aaron for holy use. But we have been redeemed, not with corruptible things as silver and gold, but with precious blood, as of a Lamb without blemish or spot, even the blood of Christ. Oh, for more love to our Redeemer, more rapture in the glorious exchange from the weary bondage of the flesh to the glorious liberty of God's sons and daughters! Let there be more magnifying of the grace of God!

We bless thee, O Saviour Christ, that thou hast not only chosen us to be thine, but hast bought us by the gift of thy precious blood! Grant us thy grace that we may minister in the holy temple of thy church with clean hands and pure hearts, and with the shekinah glory in our faces!

Tuesday, 24th. Numbers 4.

The work of Kohath, Eleazar, Gershon and Merari was carefully defined. Gershon had nothing to do with boards and pins, Merari had no care for curtains and coverings, and Kohath was careful to confine himself to the most sacred work of all,—for the Kohathites bore the sacred vessels of the sanctuary as they received them from the priests. There was no room for the exercise of self-will, or individual choice. All was divinely settled. To every man his specific work! Only when the heart rose in insubordination could there be any question as to the task which was to be taken in hand. However heavy the load, or intricate the wrappings, "theirs not to make reply"!

Thus it was with our Lord, who said, "I am come down from heaven not to do my own will, but the will of him that sent me." "My meat," said he, "is to do the will of him that sent me, and to finish his work." Is not this the clue to our own lives? We need not be envious or jealous. We are set to do work for which we were specially sent into the world. Our soul has been endowed for it. Our birth and training and environment have been planned by our heavenly Father so as to prepare us to be meet vessels for his use.

Let us be honest with ourselves! Are we doing the work which Christ has allotted, of suffering, ministering, teaching, or seeking out the lost? Each is a member of his mystical body: are we receiving the impulses of the head, or making it possible, supposing we are a hinge or joint, for some other to do his or her work in unbroken fellowship?

In some cases our place in the world or the church is clearly indicated by the circumstances of our birth, our parentage, and our special gifts. In other cases some Eli will realize the niche of service for which God has specially called, anointed, and prepared his Samuel. In other cases, again, the way is only unfolded a step at a time, and the soul follows reverently and fearfully lest it miss the designated course. On the

whole, however, these three conditions combine,—the inward impulse, the unfoldings of circumstance, and the reverent acknowledgment by others that we are on the path of God's will.

Heavenly Father, amid the questionings of our hearts and the cross-lights of the world we sometimes wonder whether we are on the chosen path, and doing the selected work! Lead us, we pray thee, to the sphere and task of thine appointing, that we may finally hear thee say, Well done, good and faithful servant! In Christ's name.

Wednesday, 25th. Numbers 5. 1-10.

God's dwelling was in the camp of Israel, and therefore every effort was made to keep it pure and clean. The camp where Jehovah dwelt must be worthy of Israel's great friend and protector. So with the church of Christ! We can never forget Dr. A. J. Gordon's dream, how Christ seemed to come to his Sunday morning service, and how the thought of his presence compelled a careful examination of the church's procedure, lest the divine guest should depart. The result of that dream was the expulsion of certain practices and methods, which, though they might be deemed fairly innocent, were incongruous and unbefitting if the Lord chose to make the church his abode. We must be clean, who bear the vessels of the Lord! On the one hand there must be the love that places the kindest construction on what is well meant, but on the other there must be the same jealousy for the honor of God as led our Lord to make a scourge of small cords and cleanse the Temple court.

Before, however, we deal with the mote in our brother's eye, let us rid ourselves of the beam in our own! Let those who accuse the man or woman just captured in the act of sin, be sure that they are not entangled in the same; because often we are quick to espy in others symptoms with which our own failures have made us familiar! We must not be censorious.

That further point of restitution needs to be carefully borne in mind. It was not sufficient for a Jew who had trespassed against his brother to go to him, and say, "I am sorry." He had also to restore the thing in which he had trespassed, and add a fifth thereto. So with ourselves, confession is not enough: there must be a tender conscience, which cannot forgive itself until it makes good and adds thereto. Thus only can we always have a conscience void of offence towards God and men.

Grant us thy help, O Lord, that we may never allow lightness or carelessness when convicted of wrongdoing! May we be sensitive of any wrong that we may have done to others, and may we account it our solemn duty not only to confess the wrong, but to compensate for loss incurred by those who have suffered aught at our hands! In Christ's name.

Thursday, 26th. Numbers 6.

The Nazarite vow was characterized by three distinctive features. Those who bound themselves by it undertook to abstain from the fruit of the vine in every shape and form, to allow their hair to remain unshorn, and to refrain from touching the dead body of their nearest kin. Their vow placed them, therefore, in an absolutely new category, and rendered it imperative to view everything from a new and peculiar viewpoint. They must never forget that the consecration of God was upon their heads: though of course it was clearly understood that what they did, or did not do, had no vital effect on their ultimate salvation, or standing before God. It was a question only of their consecration to some high mission which they had voluntarily undertaken.

In the Nazarite, therefore, we see a type of the life which is yielded to some special path of devotion and consecration to God's service. Our Saviour during his earthly life realized the Nazarite ideal. From the hour of his baptism he steadily pursued one object,—to finish the work which he had undertaken in the council chamber of eternity. He said that he would not drink of the fruit of the vine (note this confirmation of the Nazarite position!) until the kingdom of God were come.

We may enter into union with him in this. The Master said of us, "They are not of the world, even as I am not of the world. Consecrate them through thy truth! As thou sentest me into the world, so have I sent them." The question for each of us is, whether we shall follow the Master along this path. It is not, as we have said, a question of our personal salvation, but whether we are desirous of realizing to the full what God can do through a life wholly devoted to him. Are we prepared to abstain from what exhilarates and inflames desire? Are we willing to appear different from others? Are we prepared to break from earthly ties if we are called to some special service, as when our Lord bade a disciple leave the dead to bury their dead whilst he went forth to preach? These are searching questions, but let us face them!

Lord Jesus, we desire to follow thee absolutely, holding our lives, our love, our faculties, our possessions at thy disposal! As thou wert separate from sin, so may we be! Let us not touch the unclean thing, but follow thee in the regeneration!

Friday, 27th. Numbers 7.

This is one of the longest chapters of the Bible, and it has been fairly remarked that the question might well be asked why so much space should be occupied by an account which so minutely chronicles the events of twelve successive days, so absolutely identical. But we are reminded that God's thoughts are not as ours. Each name

must be specified, each offering described as though it stood alone, each dedication acknowledged by a separate registration. God loves to deal with us as individuals, and to receive our gifts as if they were a solitary instance of devoted love. One commentator has gone so far as to say that this chapter is one of the specimen pages from the book of eternity, on which the finger of God has engraved the names of all his servants, and the record of their work.

Two similar pages are presented in 2 Samuel 23 and Romans 16. Each of us may have a special place on that roll, as each may have a special chamber in the many mansions, and a special entry on the tablets of the Saviour's heart,—"He loved ME, and gave himself for ME." How little did those princes of a bygone age expect that far down the ages their names would still be read out and passed on still further! But so it has befallen, and thus it will be for the saints of all the centuries since. Those who have sought notoriety for themselves, and by their gifts, will be forgotten, though their subscriptions and donations have been profuse, whilst the widow who quietly dropped her last farthing into the chest will find herself remembered to the end of time.

It is interesting to see that at the close of these magnificent gifts Moses was called in to hear the voice of the Eternal speaking to him from above the mercy seat (89). Let us remember, therefore, that it is not enough to give time, money, and thought to the outward maintenance of worship! Moses was the prime mover in all that, but he must get alone, face to face with God. Let us never become so taken up with the outward as to neglect the inward!

Accept our poor efforts, O Saviour, to help thy holy cause by gift and service; but draw us near to thy heart, that we may love thee more even than thy service, and serve thee well because we love thee much! Speak to us!

Saturday, 28th. Numbers 8. 1-4; Zechariah 4. 1-14.

It will not be considered superfluous if we turn once again to the seven-branched candlestick, which we have already considered in a previous exposition. The particular aspect which arrests us now is its appearance between the careful enumeration of the gifts of the princes and the summons to the Levites to take up the ministry of the firstborn sons. It is noticeable, also, that the divine voice which in the previous chapter spoke to Moses from between the cherubim, made this its special objective. It said nothing of the altar of incense, or the shewbread, but concentrated on the light which was constantly fed by the oil, and shone through the dark hours.

The light is Christ, the oil is the Holy Spirit, but the candelabra surely stands for the church, which sheds its radiance through the darkness of the world. This gives us the opportunity of emphasizing the supreme mission of the church today. Its characteristic must never be its magnificent architecture, its superb choir, its eloquent ministry, but the holy characters which it produces, and sends forth to minister. The peril of the present hour is to gauge the church by the gifts of its princes, or the activities of its Levites, and to forget that our noblest work is to maintain, so far as possible, the beauty of the Christian witness to character, to purity, to righteousness, and to humility.

The worth of the seven-branched candelabra did not consist in its heavy gold or chased surface, but in making it possible for the light to chase the dark. So it is not the wealth or activities of a church which gauge its usefulness, but whether it creates men and women who in their homes, schools, crafts, and salons are adorning the gospel of Christ. The apostle says of one church that the gospel had so clearly sounded forth from them that nothing was left for him to do and say. Can that be said of the majority of the churches today?

Feed us, O Holy Spirit, with a plentiful and increasing supply of thy sacred influences, that our love and faith and hope may help to enlighten the darkness of the world, until the day of eternity shall break and the Lord's advent shall be as a morning without clouds!

Sunday, 29th. Numbers 9. 1-14.

An interesting principle is forthshadowed in this paragraph. The obligation of the Passover was constant and universal, but here were two cases not considered in the original constitution, which required that every Israelite should partake of it, and that it should be held on a certain specified date.

In the first case there were men who in the necessary pursuance of their position were compelled to handle death. In the eye of the ceremonial law this rendered them unclean, and for the time excommunicated them from the rest of the people. Their heart was true to God. They were eager to share in the blessings of the feast, and had every claim to do so, except that the necessary duty had laid this embargo upon them. Moses, when appealed to, was brave enough to say that he did not of himself know what to advise, but that he would wait on God for direction. The divine answer was clear, that the main question with regard to the ordinances of his house was the attitude of the heart. If that were as true in its desire as the sunflower which ever follows the sun, the question of how, and when, and where, was comparatively unimportant, and an exception as to date was readily granted.

This is extremely helpful. It constantly happens that inevitable circumstances compel us to alter the regular routine of private

or public devotion. God looks at the heart, and understands that we have no desire to evade our holy habits, and are prepared to take them up again as occasion offers.

But the other case is widely different. Here were men who had the opportunity of sharing in the Passover, but forbore to do so. Such wilful neglect could not be tolerated. It was instantly visited by the divine displeasure.

To how much stronger condemnation do those expose themselves who tread under foot the Son of God, and count the blood of the covenant an unholy thing, and do despite to the spirit of grace! Under Moses' law such died without compassion, and for these there remaineth no more sacrifice for sins. But surely no reader of these lines stands in that peril. The fear lest you might ever come to that pass proves that you never will.

Give us an unceasing desire, O holy Father, for the sacred ordinances of thy house, and fellowship with thyself, that we may pant for God, for the living God, as the hart for the water brooks!

Monday, 30th. Numbers 9. 15-23.

The way from Sinai to the frontiers of Palestine was absolutely new. Two millions of people had to traverse the great and terrible wilderness, not knowing from day to day the route to be taken. When encamped they knew not when to start, and when started they knew not where to encamp. There was no wireless communication to direct the movements of this vast host. Besides, who could tell where the wells were, or how long they might reckon on the manna being granted on the same spot? All these questions were, however, answered for the whole camp, for the youngest and weakest, the strongest and most experienced, by the cloud which in the day floated before them as a guide and shadow from the heat, and in the heart of which through the night burned the flame of fire.

Where the cloud brooded the manna fell. When it gathered up its folds and rose from above the Tabernacle, every child in the camp knew what it meant, and gathered up its toys in preparation for the march. And how thankful everyone would be for its delightful shadow by day, and its gleam of fire which dissipated the terror of the night!

As Israel depended on the cloud, we are called to depend on God's guidance and care. He makes clear to those who love him what his will for them is, and they who dare to be led by him need never doubt as to the manna, or the defence.

In divine guidance three things generally concur: the inward impression, which never varies, but grows in intensity that such is God's will; the concurrence of outward circumstances; and the provision of the various items necessary to the prosecution of the plan which has been in part or wholly revealed. When we have once become convinced as to the movement of the cloud, go forward, whatever threatens!

Guide us, heavenly Father, across the wilderness world to our home with thyself! May we make no mistake! Show us thy ways, and teach us thy paths! Make us to know the way wherein we should walk! In Christ's name.

Tuesday, 31st. Numbers 10.

It is quite befitting that the blowing of these silver trumpets should follow the description of the movements of the cloud. The whole of the movements of the camp were determined by their blast. If the congregation was to be gathered to the door of the Tabernacle to receive some communication from Moses, or if there were the menace of war and the tribes had to be marshaled for the conflict, or if the princes were to meet Moses for instructions, or if the camp had to be struck or pitched,—in all such cases the trumpets gave directions. The sound reached to the remotest tents, and those on the outskirts knew equally as well as the nearest what the directions meant which the trumpet blast made common to all.

If the movements of the cloud illustrate God's guidance for our personal and individual life, may not the trumpet blasts suggest the divine appeal to the professing church to act in unity in regard to the several conditions of her earthly ministry, pilgrimage, and warfare? In the case of Israel there were profound differences in temperament between the various tribes, in the age and rank of the various leaders, in the infinite variety of age, youth, and ability, yet all moved with one accord to obey the message and appeal of the priests. Would that the church of God had the same unity of spirit and obedience!

We will admit that it is a vain dream, but we may at least express the desire that though the churches of Christendom have their different creeds, and leaders, and methods of government, and diets of worship, there could be the same unity of spirit which marshaled Israel as one vast host. We cannot wonder that the sunlight of truth strikes men at different angles, or that the ritualistic and the mystic are far apart in the methods of their worship, or that one caste of thought prefers a spiritual dictator whilst another demands a commonwealth: but if only there came amongst us that unity of spirit for which Jesus prayed in John 17 the result on mankind would be unspeakable for good, and the whole earth would be affected and uplifted by the will of God expressed through his people.

O Saviour Christ, continue to offer before the throne the prayer with which thou didst enter Gethsemane, that all thine own may become one, not only in their relationship to thee, but in the utterance of thy messages to mankind!